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Sacred Books and Modern Customs.

BY

REV. J. N. FRADENBURGH, Ph. D., D. D.,

MEMBER OF THE AMERICAN ORIENTAL SOCIETY, THE SOCIETY OF BIBLICAL ARCHÆOLOGY OF LONDON, ETC.
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1888.

TO

Our Missionaries in Foreign Lands,

AND

Their Friends at Home,

This Volume is Prayerfully Inscribed.

PREFACE.

THE study of Oriental religions possesses a growing interest. The connection of certain of these religions with the Jewish faith, the connection of certain others with Christianity, and the importance of all, as commanding the devotions of many and mighty peoples, make them attractive subjects for the employment and delight of Western thought, which ever turns to the Orient with a strange fascination. Most difficult questions can find a solution only in the East. The heart of the Christian Church turns thither with ardent desire and confident anticipation, that among these nations its most glorious conquests will be realized and its greatest triumphs celebrated.

It is but little more than a hundred years since the foundation of modern linguistic scholarship, which opened a new world and placed upon a new basis the study of the history, traditions,

himself equal to the task of writing for the former class. They may themselves travel the field, and explore its vast territory.

No effort has been made to reduce the spelling of foreign words and proper names to a uniform system. The authorities consulted have generally been followed, with the omission, however, of diacritical marks, except in a few cases.

CONTENTS.

I.

THE GREAT REFORMER OF ASIA.

PAGE.

I. LIFE OF THE BUDDHA, ... 11

II. THE ORDER AND THE LAW, ... 47

III. MODERN BUDDHISM—ILLUSTRATIONS, . . 71

II.

THE OLD PHILOSOPHER.

THE OLD PHILOSOPHER, ... 111

III.

THE MOST SAGE TEACHER.

I. LIFE OF CONFUCIUS, ... 133

II. HIS TEACHINGS, ... 148

III. WORSHIP, ... 181

IV.

BRAHMANISM AND HINDUISM.

I. COUNTRY, PEOPLE, AND LITERATURE, . . 197

II. VARUNA, INDRA, AND OTHER GODS, . . 208

III. AGNI, AND MANY DIVINITIES, ... 226

PAGE.

IV. Struggling Toward the Light, . . . 252
V. The System of Caste, ... 275
VI. Doctrines, Precepts, ... 304
VII. Déep Speculations, ... 337
VIII. Later Developments, ... 348

V.

Zoroaster the Good.

I. Literature, ... 373
II. Doctrines, ... 388

VI.

The Magnificent Fanatic.

I. Life of the Prophet, ... 415
II. The Koran, ... 444

ILLUSTRATIONS.

	PAGE.
A Group of Hindoos,	24
Shrine of Kwanon, the Goddess of Mercy,	77
Shinto Temple,	89
Pagoda and Temple of Confucius,	99
Temple of Taoist Worshipers,	120
Temple of Buddha,	186
Pilau, and Hall of Instruction,	190
Lady of India in Full Dress,	245
Hindoo Woman and Her Husband,	277
A Brahman in Ordinary Attire,	288
Thugs of India,	300
Fakirs,	319
Yogins, or Silent Saints of India,	358
Mohammedans at Worship,	468
A Mohammedan Mosque,	478
The Taj Mahal,	480

I.

The Great Reformer of Asia.

I.

LIFE OF THE BUDDHA.

THE life of the Buddha has no calculable beginning. He is said to have passed through "thousands of kotis of births." A koti has been estimated at ten millions. A record has been made which reaches back to a period "four asankheyyas and a hundred thousand cycles ago." An asankheyya is said to be one million raised to the twenty-eighth power, and a cycle is the interval of time between two creations of the universe, and is vast beyond all possible and even imaginable computation.

At this infinitely remote date the Buddha dwelt as a Brahman, named Sumedha, in the city of Amaravati. He was of good family, beautiful in person, and possessed of remarkable spiritual graces. When a student, he pursued his studies with diligence, and, his parents dying while he was yet young, he inherited vast wealth—"gold and silver, gems and pearls." When he received this property, a fortune to be most highly prized, he said: "After amassing all this wealth, my

parents and ancestors, when they went to another world, took not a farthing with them; can it be right that I should make it an object to take my wealth with me when I go?" So saying, he distributed his wealth among the needy, embraced the life of a hermit, and set his affections on "the precious spiritual jewel of the sublime path of holiness."

At this time, be it known, the Dipankara Buddha appeared in the world, and had his residence in the great monastery of Sudassana. The citizens of Ramma had invited Dipankara to share their hospitality, the Buddha had accepted their invitation, and they were preparing the road by which he was to come. Sumedha heard of this, and earnestly requested a share in the pious work. A swampy piece of ground was assigned him, over which to prepare the way for the distinguished visitor. He might have accomplished his task by exerting his supernatural power, but this would have earned him no merit. Hence Sumedha labored like other men. "But ere the ground could be cleared by him—with a train of a hundred thousand miracle-working saints endowed with the six supernatural faculties, while angels offered celestial wreaths and perfumes, while celestial hymns rang forth, and men paid their homage with earthly perfumes, and with

flowers and other offerings—Dipankara, endowed with the ten forces, with all a Buddha's transcendent majesty, like a lion rousing himself to seek his prey on the Vermilion plain, came down into the road all decked and made ready for him. Then the hermit, Sumedha—as the Buddha, with unblenching eyes, approached along the road prepared for him, beholding that form endowed with the perfection of beauty, adorned with the thirty-two characteristics of a great man and marked with the eighty minor beauties, attended with a halo of a fathom's depth, and sending forth in streams the six-hued Buddha rays, linked in pairs of different colors and wreathed like the varied lightnings that flash in the gem-studded vault of heaven—exclaimed: 'This day it behooves me to make sacrifice of my life for the Buddha: let not the blessed one walk in the mire; nay, let him advance with his four hundred thousand saints, trampling on my body as if walking on a bridge of jeweled planks. This deed will long be for my good and my happiness.' So saying, he loosed his hair, and spreading in the inky mire his hermit's skin mantle, roll of matted hair, and garment of bark, he lay down in the mire like a bridge of jeweled planks."

Now, after this purpose of self-abnegation, he might have attained Nirvana; but, by his Act of

Renunciation, he chose to endure ages of heroic trial and become Buddha, in order that he might redeem mankind. Dipankara, beholding this act of sublime devotion, prophesied his future Buddhahood, and, together with an innumerable multitude of arhats, angels, and men, extended his worshipful recognition. Omens, many and wonderful, lent their confirmation. Cold was dispelled and heat ceased; the worlds became silent and still; the winds folded their wings and the rivers arrested their course; all flowers blossomed on land and sea, and all trees were laden with fruit; gems sparkled in the sky, and music, earthly and celestial, ravished the ear; flowers now rain from heaven, the ocean bends, and ten thousand mighty worlds are shaken; the fires of hell die out, unclouded is the bright sun, and all the glittering stars appear in the clear sky; vegetation bursts forth, and the constellations of heaven are all aglow; discontent, and diseases, and desire, and hate, and folly perish togther; there is no hunger, no danger, no noisome odors, but everywhere satisfaction, security, and fragrance; angels are seen, and walls, doors, and rocks melt into air.

After this act of renunciation, Sumedha fulfilled the perfections of almsgiving, moral practice, self-abnegation, wisdom, exertion, patience, truth, resolution, good-will, and equanimity. This was

accomplished only by the most profound and long-continued meditation on holy things. "And these ten perfections are neither in the heaven above nor the earth below, nor are they found in the east or the other quarters, but reside in my heart of flesh." Then it was, "as he grasped again and again the ten perfections, by the power of his piety, this earth—four nahutas and eight hundred thousand leagues in breadth—like a bundle of reeds trodden by an elephant, or a sugar-mill in motion, uttering a mighty roar, trembled, shook, and quaked, and spun round like a potter's wheel or the wheel of an oil-mill." Such were the mighty wonders which showed the sympathy of nature with the Buddha.

Thus his life is traced through the lives of four Buddhas, each of whom prophesied his Buddhahood. There are great exuberance of miracle and abundant earthly and celestial recognition. A glance at the strange literature connected with this subject must suffice. The life of the Buddha is traced through these countless ages of ages. It was said of the third Buddha of this list: "Whereas, with other Buddhas a light shone from their bodies to the distance of eighty cubits on every side, it was not so with this Buddha, but the light from his body permanently filled ten thousand worlds; and trees, earth, mountains,

seas, and all other things, not excepting even pots and pans and such like articles, became, as it were, overspread with a film of gold. The duration of his life was ninety thousand years, and during the whole of this period the sun, moon, and other heavenly bodies could not shine by their own light, and there was no distinction between night and day. By day all living beings went about in the light of the Buddha as if in the light of the sun, and men ascertained the limits of night and day only by the flowers that blossomed in the evening and by the birds and other animals that uttered their cries in the morning."

This surpassing glory was the result of merit, secured by giving two children to a demon which had assumed the form of a Brahman, and sacrificing his own life for a Buddha, while his body was lighted with a thousand torches. "And as he thus strove till dawn, not a root of a hair of his head was even heated: 't was as one enters the calyx of a lotus, for the Truth guards him who guards himself." This Buddha—the third of the line—though accompanied by a million million priests, our Bodhissat as a Brahman, Suruci by name, entertained for a whole week. His penances were appalling, both in frequency and severity. Thus through countless cycles of

time he accumulated merit. A Siamese life of Buddha says: "He cut off portions of his flesh and gave them in alms so vast a number of times that, if collected, the mass would be greater than this world. He poured out his blood in alms more than there is water in the great ocean. He gave his head so many times that the heap would be higher than the mightiest of mountains, Meru. He gave his eyes more than there are stars in the sky. Through the immense period that passed from the times of the Buddha Dipankara to the present Buddha age, he steadily practiced the thirty virtues and the five great charities, and perfected himself in the power of righteousness." (Alabaster: The Wheel of the Law, p. 89.) "The thirty virtues" are "the ten perfections" already named in their three degrees of excellence.

During these vast incalculable cycles the Bodhissat appeared in many characters. From the history we form an interesting list: An ascetic, a king, a tree-god, a teacher, a courtier, a Brahman, a prince, a nobleman, a scholar, Sakka, a monkey, a merchant, a man of property, a deer, a lion, a wild duck, a snipe, an elephant, a cock, a slave, an eagle, a horse, a bull, Brahma, a peacock, a serpent, a potter, an outcast, an iguana, a fish, an elephant-driver, a rat, a jackal,

a crow, a woodpecker, a thief, a pig, a dog, a curer of snake-bites, a gambler, a mason, a smith, a devil-dancer, a student, a silversmith, a carpenter, a water-fowl, a frog, a hare, a kite, a jungle-cock, and a fairy. Of these fifty-two forms but twenty-three were human, yet throughout all the Bodhissat knew his destiny. (Fausböll: Buddhist Birth Stories, Vol. I, p. 101—Davids. We follow the life introductory to the Jataka Tales in this account, comparing, however, with several lives from other sources.) Having accomplished the perfections, in the fullness of time he passed away from his Vessantara existence, and "reassumed existence in the Tusita heaven," "the City of Delight."

The time was at hand. The angel-guardians of the world now made the Buddha proclamation. The deities of the ten thousand world-systems announced to him that the time of his Buddhahood had come. The Buddha was miraculously conceived in Kapilavastu by the Lady Maha Maya, wife of Suddhodana, of the Kshatriya caste, of the Sakya tribe. Sixty-four eminent Brahmans, summoned by the king, predict his glorious future. At the moment of his incarnation, amidst the quaking of the ten thousand world-systems, the thirty-two good omens are made manifest.

An immeasurable light appears, the blind see, the deaf hear, the dumb speak, the lame walk, the

crooked are made straight, those in bondage are set at liberty, the fires of hell are quenched, the hungry ghosts receive food and drink, the wild animals become tame, and the sick are healed. All men speak kindly, horses neigh and elephants trumpet gently, all musical instruments play of themselves, the whole heaven becomes clear, a cool breeze blows, rain falls, water overflows, the birds of the air forsake their flight, the rivers stay their waters, the ocean becomes fresh, and the earth is covered with lotuses of every color. All flowers bloom, all trees are covered with blossoms, tree-lotuses spring up by sevens, breaking even through the rocks, and hanging lotuses descend from the sky. The ten thousand world-systems revolve and rush close together, and become "a woven wreath of worlds, as sweet-smelling and resplendent as a mass of garlands or as a sacred altar decked with flowers."

Again, when the Buddha was born, an innumerable company of gods, angels, and men were in attendance, and the thirty-two good omens were repeated. Nature, obedient, welcomed her mighty lord. Taking seven steps, he exultantly proclaimed: "I am supreme in the world: this is my last birth; henceforth there will be no rebirth for me." When he was seven days old, his mother, the queen, died. He was named

Siddhattha. Marvels multiply in the story of his life. His father is naturally ambitious that Siddhattha should succeed to the kingdom. But wise men, who can read the signs, tell him that when Siddhattha has seen "a man worn out by age, a sick man, a dead body, and a monk," he will forsake the world. The king carefully guards him against the fulfillment of the prophecy, but the angels show the sad omens.

One day the Bodhissat ascended his chariot, "resplendent like a mansion in the skies," and rode towards his garden. All aged and sick had been removed, no funeral was permitted to pass, and all monks had been banished. But a son of the gods placed himself in the way of the prince, and personated an old man, wasted with years, his teeth decayed, his hair whitened, his body bent and trembling, and with difficulty supporting his tottering frame and directing his uncertain steps by means of a staff. The Bodhissat asked: "What kind of a man is this, whose very hair is not as that of other men?" He was told that such was the lot of all men, and with agitated heart he returned to the palace. Although guards were now multiplied and every precaution taken, he saw—the angels co-operating to fulfill the law of destiny—successively a sick man, and a dead body.

At last he met with a mendicant friar, and from him learned the advantages of renouncing the world. He proceeded, however, to his pleasure-ground, and returned in splendid array, prepared for him by the archangel Sakka. A noble virgin, Kisa Gotami by name, greeted him in a song of joy, upon which he presented her with a string of pearls, and resolved that very day to renounce the world. He entered his palace. In vain lovely and heavenly virgins, clad in beautiful garments, strove to charm him with dance and song. His heart was estranged from sin and worldly pleasure and beauty. At last he fell asleep, and upon awaking summoned Channa, his charioteer, and told him his resolution to accomplish the Great Renunciation. Channa, faithful to his lord, went to the stable and saddled the mighty steed Kanthaka. The horse neighed, but the gods stopped the sound lest some one might awake and prevent the flight. Siddhattha went to take the last look of his son, who was asleep with his mother on "a bed strewn with many jasmine flowers." Her hand covered the head of the boy. He woke her not; he saw not the face of his son; he departed. It was moonlight on the full moon of the month of July. Angels muffled the sound of the neighing of his steed, and received all his steps in the palms of

their hands, that no one might be awakened in the sleeping city. The gate, though great and guarded by a thousand, was opened by an angel, and he escaped without giving any alarm.

The tempter, Mara, meets him, but can not swerve him from his purpose, though promising that in seven days he shall enjoy universal empire.

On he rode, with great honor and exceeding glory. "For then, they say, angels in front of him carried sixty thousand torches, and behind him too, and on his right hand and on his left. And while some deities, undefined on the edge of the horizon, held torches aloft, other deities and the Nāgas, and winged creatures, and other superhuman beings, bore him company, doing homage with heavenly perfumes, and garlands, and sandal-wood powder, and incense. And the whole sky was full of Paricchātaka flowers from Indra's heaven, as with the pouring rain when thick clouds gather. Heavenly songs floated around; and on every side thousands of musical instruments sounded, as when the thunder roars in the midst of the sea, or the great ocean heaves against the boundaries of the world!" The Bodhissat rides on amidst garlands and flowers so thick and deep that the very flanks of his horse are hid.

He reaches the river Anoma. Channa has

been clinging all the while to the tail of the noble steed, Kanthaka, but he gains the other side of the stream at a leap. The prince bids Channa return, and then, taking off his diadem and cutting his hair with his sword, he throws the sacred relics toward the sky. The archangel Sakka receives them in a jeweled casket, and places them in the Tavatingsa heaven. The Bodhissat now adopts the sacred garb of Renunciation. The mighty steed, Kanthaka, listens to his conversation with Channa, and learns that he must leave his master. He thinks, "From this time forth I shall never see my master more!" and dies of a broken heart!

The Bodhissat now begins to beg his food from door to door. He seeks the instruction of learned Brahmans. He fasts in the jungle of Uruvela, and so strict is his abstinence that the angels only save his life by forcing nourishment through the pores of his skin. Pious Brahmans serve him through his six years of rigorous penance. It is shown that penance is not the way to wisdom. Being convinced of this, he again eats ordinary food, and the five attendant Brahman mendicants in disappointment leave him.

It is in Uruvela, in the village Senani, that the girl Sujata, in payment of a vow, offered him a rich gift, mistaking him for the god of the

Nigrodha-tree. This is all his food for seven times seven days. He lives on the joy arising from intense meditation, on the joy arising from the noble path, on the joy arising from the fruit thereof. He seeks the place where all Buddhas throw down the temple of sin. With his back to the most sacred Bo-tree, and facing the east, he resolves: "My skin, indeed, and nerves and bones, may become arid, and the very blood in my body may dry up; but till I attain to complete insight, this seat I will not leave!" So saying, he seats himself firm and immovable "as if welded with an hundred thunderbolts."

Again the tempter, Mara, comes, sounding the drum called "Satan's War-cry," and leading on his hosts. They extend twelve leagues in front and to the right and left, nine leagues in height, and behind him to the rocky limits of the world. All the mighty friends of the Bodhissat flee and leave him alone. He thinks: "Against me alone this mighty host is putting forth all its energy and strength. No father is here, nor mother, nor brother, nor any other relative to help me; but those ten cardinal virtues have long been to me as retainers fed from my store. So, making the virtues my shield, I must strike this host with the sword of virtue, and thus overwhelm it!"

Mara exerts his power. The winds which he raises fail to stir even so much as the hem of the robe of the Great Being. The rain can not wet on his robe "even the space where a dew-drop might fall." Storms of gigantic rocks, deadly weapons, charcoal, ashes, sand, and mud, hurled against him with the strength of all the demons, fall at his feet in flowers and perfumes. Darkness becomes light. All the mighty weapons of the hosts of the enemy are powerless, and when the earth utters her voice, and witnesses to his great gifts, the army of the tempter flees, and the heavenly hosts who have watched the scene with breathless interest raise a great shout of joy. There are also many great wonders which may be compared with the thirty-two good omens.

Having attained omniscience the Buddha sings his Hymn of Triumph:

"Long have I wandered! long!
Bound by the chain of Life,
Through many births:
Seeking thus long in vain,
'Whence comes this Life in man, his Consciousness, his Pain!'
And hard to bear is birth,
When pain and death but lead to Birth again.
Found! It is found!
O, Cause of Individuality!

No longer shalt thou make a house for me:
Broken are all thy beams.
Thy ridge-pole shattered!
Into Nirvana now my mind has passed:
The end of craving has been reached at last!"

Having attained Buddhahood, he is not free from temptation, but is assailed by Craving, Discontent, and Lust, daughters of Mara. It is all in vain.

"No one can e'er disturb his self-control,
Whose inward victories, once gained, are never lost.
That sinless One, the Wise, whose mind embraces all—
How—by what guide, what sin—can you allure him to his fall?
He who has no ensnaring, venomous desire;
No craving wants to lead him aught astray:
The sinless One, the Wise, whose mind embraces all—
How—by what guide, what sin—can you allure him to his fall?"

Having returned to the Shepherd's Nigrodha-tree, there arose in his mind a doubt as to his ability to explain the truth to others. The great Ruler of the Brahman heavens thereupon exclaimed: "Alas! the world is lost! Alas! the world will be altogether lost!" Bringing with him the rulers and archangels of the heavens in tens of thousands of world-systems, he besought the Master: "O blessed Lord, mayest thou proclaim the truth! Proclaim the truth, O

blessed Lord!" Buddha could not resist such an appeal and determined to preach the truth.

Repairing to Benares, he preached to the five mendicants who had attended him during his great penance, and they attained Nirvana. He preached also to Yasa and his fifty-four companions, and received them into the order with the simple formula, "Follow me!" After the rainy season was over, he called together his disciples and thus addressed them:

"Beloved Rahans, I am free from the five passions which, like an immense net, hold men and angels in their power; you, too, owing to my teaching, enjoy the same glorious privilege. There is now laid on us a great duty, that of working effectually for men and angels, and gaining for them also the priceless blessing of salvation. Let us, therefore, separate, so that no two of us shall go the same way. Go ye now and preach the most excellent law, explaining every point thereof, unfolding it with diligence and care."

Thus he taught and preached each year. Subsequently, when old age came upon him, some of his most faithful disciples accompanied him on his yearly rounds.

The Buddha went to the palm-grove hard by Rajagaha, converting many disciples on his way,

to redeem the promise made to Bimbisara, the king. The king fell at his feet—"those sacred feet, which bore on their surface the mystic figure of the sacred wheel, and gave forth a halo of light like a canopy of cloth of gold," and presented to him the celebrated Bambu-grove. Then in approval of the pious gift the broad earth shook. In this grove many of his most noted discourses were afterward pronounced.

The two ascetics, Sariputta and Moggallana, were converted and appointed to the office of chief disciples, and the first council was held.

His father, Suddhodana, the king, heard that his son was at the Bambu-grove and greatly desired to see him before he died. To accomplish his purpose, he sent an accomplished courtier, with a thousand men as a retinue, to bring the Buddha to the palace. They were converted by his preaching, and forgot their errand. Another courtier with a thousand men was sent. The same result. Again and again, till nine courtiers with nine thousand men were sent. At length the king sent Kalâ Udayin, the Buddha's old playfellow and companion. He was also converted, but after the season of Lent brought the Buddha, accompanied by twenty thousand saints, to the palace of Suddhodana. Not only his father, but also his wife Yasodhara,

and many more of his family and relatives were converted. His wife afterward showed her devotion by entering the order of the nuns.

Many incidents are related illustrative of the Buddha's ministry. A merchant of Sunaparanta joined the society and desired to preach to his relatives, but the people of Sunaparanta were known to be very violent. The Buddha in his examination of the candidate asked: "If they revile you, what will you do?" "I will make no reply," said the disciple. "And if they strike you?" "I will not strike in return," was the reply. "And if they try to kill you?" The disciple answered: "Death is no evil in itself; many even desire it, to escape from the vanities of life; but I shall take no steps either to hasten or to delay the time of my departure." Such answers were eminently satisfactory, and the zealous disciple was sent to his work.

A wealthy farmer once said to the Master: "Why do you come and beg? I plow and sow and earn my food; you should do the same." The Buddha replied that he was also a farmer. "For my cultivation, faith is the seed, self-combat is the fertilizing rain, the weeds I destroy are the cleaving to existence, wisdom is my plow, and its guiding-shaft is modesty; perseverance draws my plow, and I guide it with the rein of

my mind; the field I work in is the law, and the harvest that I reap is the never-dying nectar of Nirvana. Those who reap this harvest destroy all the weeds of sorrow."

On another occasion, a young mother whose only child had died, distracted with grief, went from house to house with the dead child clasped to her bosom, and begged in pitying tones for medicine for her boy. Addressing a Buddhist convert, he replied: "My good girl, I myself have no such medicine as you ask for, but I think I know of one who has." "O, tell me who that is?" eagerly pleaded Kisagotami. She was directed to the Buddha, and asked: "Lord and Master, do you know any medicine that will be good for my child?" "Yes, I know of some," said the Master. "I want some mustard-seed. You must get it from some house where no son, or husband, or parent, or slave has died." She promised to bring it, and, still carrying her dead child, hastened to seek the simple remedy. Every family offered her mustard-seed, but when she asked, "In my friend's house has any son died, or a husband, or parent, or slave?" all answered: "Lady! what is this that you say? The living are few, but the dead are many." One had lost a son, another a husband, still another a parent, and another a slave. She found not a

single house in which none had died. Her mind now became more clear, and, leaving her babe in the forest, she returned to the master. "Have you the mustard-seed?" he asked. "My Lord," was the reply, "I have not; the people tell me that the living are few, but the dead are many." The Buddha then preached to her the impermanency of all things, cleared away her doubts, dried up her tears, and received her as a disciple.

While at Vesali the Blessed One stayed in a mango-grove belonging to the courtesan Ambapali. Ambapali visited the Buddha, and was gladdened with his religious teachings. Then she said: "May the Blessed One do me the honor of taking his meal, together with the brethren, at my house to-morrow." He graciously gave his consent, and she, bowing reverently before him and keeping him ever on her right hand, as courtesy required, hastened away in great joy. Before reaching her home she met the Li*kkh*avis of Vesali, and in reply to their question said: "My lords, I have just invited the Blessed One and his brethren for their morrow's meal." The Li*kkh*avis offered her a hundred thousand if she would give up the meal, since they themselves wished to entertain the Master. But she replied: "My lords, were you to offer all Vesali with its subject territory,

I would not give up so honorable a feast!" Then the Li*kkha*vis cast up their hands and exclaimed: "We are outdone by this mango girl! we are outreached by this mango girl!" Though disappointed, still they proceeded to the mango-grove, and the Blessed One gladdened them with religious discourse. When ready to depart they asked: "May the Blessed One do us the honor of taking his meal, together with the brethren, at our house to-morrow?" He replied: "O, Li*kkha*vis, I have promised to dine to-morrow with Ambapali, the courtesan." And again they cast up their hands and exclaimed: "We are outdone by this mango girl! we are outreached by this mango girl!" Then they departed. The Buddha kept his appointment with Ambapali. The account concludes: "And when the Blessed One had quite finished his meal, the courtesan had a low stool brought, and sat down at his side, and addressed the Blessed One, and said: 'Lord, I present this mansion to the order of mendicants, of which the Buddha is the chief.' And the Blessed One accepted the gift; and after instructing, and rousing, and inciting, and gladdening her with religious discourse, he rose from his seat and departed thence."

For forty-five years the Buddha preached in the valley of the Ganges, seldom going further

than one hundred and fifty miles from Benares, and spending the rainy season in one place. In the twentieth year of his ministry his cousin Ananda was converted, and henceforth became his constant and devoted attendant. Gotama did not escape persecution. Enemies were active, and tried to blast his character. Moggallana, one of the chief disciples, was assassinated, and attempts were made on the life of his Master.

While the teaching of the Buddha was largely Socratic, he also spoke in parables. These were generally narrations of what were said to have been actual occurrences in the previous lives of the persons to whom they were applied. The Jataka Tales have furnished the world with many of its household stories, the joy of the cottage fireside, which have become current in so many lands. It is from this rich store-house that succeeding ages have drawn their best material. An example or two will illustrate the character of these old tales.

"A woman, carrying her child, went to the future Buddha's tank to wash. And having first bathed the child, she put on her upper garment and descended into the water to bathe herself. Then a Yakshiṇī, seeing the child, had a craving to eat it. And taking the form of a woman, she drew near, and asked the mother: 'Friend,

this is a very pretty child; is it one of yours?' And when she was told that it was, she asked if she might nurse it. And this being allowed, she nursed it a little, and then carried it off. But when the mother saw this, she ran after her, and cried out, 'Where are you taking my child to?' and caught hold of her. The Yakshiṅī boldly said, 'Where did you get the child from? It is mine!'

"And so quarreling, they passed the door of the future Buddha's judgment hall. He heard the noise, sent for them, inquired into the matter, and asked them whether they would abide by his decision. And they agreed. Then he had a line drawn on the ground; and told the Yakshiṅī to take hold of the child's arms, and the mother to take hold of its legs; and said: 'The child shall be hers who drags him over the line.' But as soon as they pulled at him, the mother, seeing how he suffered, grieved as if her heart would break. And letting him go, she stood there weeping.

"Then the future Buddha asked the bystanders, 'Whose hearts are tender to babes? those who have borne children, or those who have not?' And they answered, 'O, sire! the hearts of mothers are tender.' Then he said, 'Who, think you, is the mother? she who has

the child in her arms, or she who has let go?' And they answered, 'She who has let go is the mother.' And he said, 'Then do you all think that the other was the thief?' And they answered, 'Sire, we can not tell.'

"And he said, 'Verily this is a Yakshinī, who took the child to eat it.' And they asked, 'O, Sire! how did you know it?' And he replied, 'Because her eyes winked not, and were red, and she knew no fear, and had no pity, I knew it.'

"And so saying, he demanded of the thief, 'Who are you?' And she said, 'Lord! I am a Yakshinī.' And he asked, 'Why did you take away this child?' And she said, 'I thought to eat him, O my lord!' And he rebuked her, saying, 'O, foolish woman! For your former sins you have been born a Yakshinī, and now do you still sin!' And he laid a vow upon her to keep the Five Commandments, and let her go. But the mother of the child exalted the future Buddha, and said, 'O my lord! O, great physician! may thy life be long!' And she went away, with her babe clasped to her bosom."

The judgment of Solomon, so similar, is much older than the time of the Buddha.

The story of "Girly-Face" shows how evil communications corrupt good manners.

"Long ago, when Brahmadatta was reigning

in Benares, the Bodisat became his minister. At that time the king had a state elephant, named 'Girly-face,' who was good and gentle, and would hurt nobody.

"Now, one day robbers came at night-time to a place near his stall, and sat down not far from him, and consulted about their plans, saying: 'Thus should a tunnel be broken through; thus should house-breaking be carried out; goods should be carried off only after the tunnel or the breach has been made clear and open as a road or a ford; the taker should carry off the things, even with murder; thus no one will be able to stand up against him. Robbery must never be united with scruples of conduct, but with harshness, violence, and cruelty.' Thus advising and instructing one another, they separated.

"And the next day likewise, and so for many days they assembled there, and consulted together. When the elephant heard what they said, he thought: 'It is me they are teaching. I am in future to be harsh, violent, and cruel.' And he really became so.

"Early in the morning an elephant-keeper came there. Him he seized with his trunk, dashed to the ground and slew. So, likewise, he treated a second and a third, slaying every one who came near him.

"So they told the king that 'Girly-face' had gone mad, and killed every one he caught sight of. The king sent the Bodisat, saying, 'Do you go, Pandit, and find out what's the reason of his having become a rogue.'

"The Bodisat went there, and finding he had no bodily ailment, thought over what the reason could be; and came to the conclusion that he must have become a rogue after overhearing some conversation or other, and thinking it was meant as a lesson for him. So he asked the elephant keepers: 'Has there been any talking going on at night-time near the stable?'

"'O, yes, sir. Some thieves used to come and talk together,' was the reply.

"The Bodisat went away and told the king: 'There is nothing bodily the matter with the elephant, your majesty; it is simply from hearing robbers talk that he has become a rogue.'

"'Well, what ought we do now?'

"'Let holy devotees, venerable by the saintliness of their lives, be seated in the elephant stable and talk of righteousness.'

"'Then do so, my friend,' said the King. And the Bodisat got holy men to sit near the elephant's stall, telling them to talk of holy things.

"So, seated not far from the elephant, they

began: 'No one should be struck, no one killed. The man of upright conduct ought to be patient, loving, and merciful.'

"On hearing this, he thought: 'It is me these men are teaching; from this time forth I am to be good!' And so he became tame and quiet.

"The king asked the Bodisat: 'How is it, my friend? Is he quieted?'

"'Yes, my lord! The elephant, bad as he was, has, because of the wise men, been re-established in his former character.' And so saying, he uttered the stanza:

> "'By listening first to robbers' talk,
> "Girly-face" went about to kill.
> By listening to men with hearts well trained,
> The stately elephant stood firm once more
> In all the goodness he had lost.'

"Then the King gave great honor to the Bodisat for understanding the motives even of one born as an animal. And he lived to a good old age, and, with the Bodisat, passed away according to his deeds."

The Buddha was indeed a most eloquent teacher. His discourse was "the most costly essence." "He preached to them in a voice like an archangel's voice, perfect and sweet and pleasant to hear, a discourse varied with many counsels,

as if he were weaving a garland of pearls out of the stars in the Milky Way!" When he opened his lotus-mouth it was as if he opened "a jewel-casket, scented with heavenly perfume, and full of sweet-smelling odors."

The time for the death of the Buddha is drawing nigh. He is in the Service Hall, and the brethren who reside in the neighborhood of Vesali are assembled. He addresses them:

"Ye to whom the truths I have perceived have been made known by me—having thoroughly made yourselves masters of them—practice them, meditate upon them, and spread them abroad: in order that pure religion may last long and be perpetuated; in order that it may continue to be for the good and happiness of the great multitude, out of pity for the world, to the good and the gain and the weal of gods and men!"

He then preached to them the seven "Jewels of the Law:" the four earnest meditations, on the body, on the sensations, on the ideas, and on reason and character; the fourfold great struggle, to prevent sin, to put away sin, to produce goodness, and to increase goodness; the four roads to saintship, "the will to acquire it united to earnest meditation and the struggle against sin, the necessary exertion united to earnest meditation and the struggle against sin, the necessary

preparation of the heart united to earnest meditation and the struggle against sin, and investigation united to earnest meditation and the struggle against sin;" the five moral powers and the five organs, faith, energy, thought, contemplation, and wisdom; the seven kinds of wisdom, energy, thought, contemplation, investigation of scripture, joy, repose, and serenity; and the noble eightfold path, right views, high aims, right speech, upright conduct, a harmless life, perseverance in well-doing, intellectual activity, and earnest thought.

He repeats to them former instruction: "All component things must grow old. Work out your salvation with diligence. The final extinction of the Tathagata will take place before long. At the end of three months from this time the Tathāgata will die!"

Then he says—

"My age is now full ripe, my life draws to its close:
I leave you, I depart, relying on myself alone!
Be earnest then, O brethren! holy, full of thought!
Be steadfast in resolve; keep watch o'er your own hearts!
Who wearies not, but holds fast to this truth and law,
Shall cross the sea of life, shall make an end of grief."

(The Book of the Great Decease, Sacred Books of the East, Vol. XI, pp. 60–63.)

He continues his itinerant life of indefatigable labors, privations, and sufferings, teaching and

preaching constantly, as in former years. Arriving at Pava, he is entertained by a disciple, Kunda by name, and, after eating dried boar's-flesh, falls alarmingly sick. The sickness proves mortal. Nevertheless, he delays not, but proceeds toward Kusinara, attended most lovingly and tenderly by Ananda, who has been well called the beloved John of Buddhism. The Blessed One receives a present of a "pair of robes of cloth of gold, burnished and ready for wear," but he is so transfigured that when the robe is placed on his body, "it appeared to have lost its splendor" in the presence of the brilliancy of the pure light. Thinking that Kunda might be blamed for furnishing the dried-boar's-flesh which caused his sickness, he sends his friends welcome words of comfort.

He goes to "the Sala Grove of the Mallas, the Upavattana of Kusinārā, on the further side of the river Hiranyavatī." He addresses his beloved disciple: "Spread over for me, I pray you, Ananda, the couch, with its head to the north, between the twin Sala trees. I am weary, Ananda, and would lie down." "Even so, Lord!" says the venerable Ananda, in assent to the Blessed One. And now the Sala trees become one mass of bloom, though it is out of season. They scatter flowers upon the Blessed One,

while from heaven flowers and heavenly sandal-wood powder are rained over his body. While recognizing the angelic and heavenly tokens, yet he assures Ananda that those who are true to his teachings extend to him a still greater honor. Spirits from all the world-systems gather about him. "Full soon will the Light of the world vanish away!" "Full soon will the Eye of the world disappear from sight!"

He pronounces his last instructions, and gives directions concerning the disposal of his body. Ananda, unable to control his grief, goes aside to weep. The Blessed One misses him, and inquires for him, and, calling him back, comforts him with words of precious import: "For a long time, Ananda, have you been very near to me by thoughts of love, kind and good, that never varies, and is beyond all measure. You have done well, Ananda! Be earnest in effort, and you too shall soon be free from the great evils."

The Mallas pay their respects to the Venerable Master.

A mendicant, Subhadda, who is not a believer, comes for religious instruction. Ananda dares not trouble the Blessed One. The Buddha knows the mission of the repentant sinner, and bids Ananda call him. The eleventh-hour seeker finds grace and is converted. The Master receives

him into the Order without probation. "He was the last disciple whom the Blessed One himself converted."

In familiar converse with his disciples, and gazed upon worshipfully by the worlds, he passed his last moments. "Work out your salvation with diligence!" These were the last words of the Buddha. The disciples watched for some moments with breathless anxiety—he was dead!

A mighty earthquake, accompanied with the voice of great thunders, was nature's lamentation.

The Supreme Brahma said:

"They all, all beings that have life, shall lay
Aside their complex form—that aggregation
Of mental and material qualities,
That gives them, or in heaven or on earth,
Their fleeting individuality!
E'en as the Teacher—being such a one,
Unequaled among all the men that are,
Successor of the prophets of old time,
Mighty by wisdom, and in insight clear—
Hath died!"

Sakka, the popular king of the gods, said:

"They're transient all, each being's parts and powers;
Growth is their nature, and decay.
They are produced, they are dissolved again:
And then is best, when they have sunk to rest!"

And the venerable Anuruddha said:

"When he who from all craving want was free,
Who to Nirvana's tranquil state had reached,

When the great sage finished his span of life,
No gasping struggle vexed that steadfast heart!

All resolute, and with unshaken mind,
He calmly triumphed o'er the pain of death.
E'en as a bright flame dies away, so was
His last deliverance from the bonds of life!"

And the loving Ananda said:

"Then was there terror!
Then stood the hair on end!
When he, endowed with every grace—
The Supreme Buddha—died!"

And those of the brethren who were not yet freed from passion, wept upon the ground, and cried with an exceeding bitter cry:

"Too soon has the Blessed One died!
Too soon has the Happy One passed away from existence!
Too soon has the Light gone out in the world!"

No human language can adequately portray the magnificence connected with the funeral obsequies. Not only men and angels and gods, but the whole Buddhist universe joined in the mourning. The relics were distributed and honored with noble tombs, to which the faithful resorted to share in the miraculous efficacy of shrines so sacred. Such tombs have been multiplied, where even now a joint, a tooth, or a few hairs are the priceless treasure.

Such is the life of the Buddha, as believed by his followers. Subtracting from the account all that which is evidently purely legendary, but few historic facts remain.

The Buddha was doubtless a real character in history, who lived in the vicinity of Benares, and died, according to Ceylon authorities, B. C. 543. He traveled as an itinerant preacher, and his commanding presence and deep, rich, and musical voice attracted the attention of the people. He lived a pure life, preached a pure morality, and formed a religious society with a few simple rules of practice and discipline. He died a peaceful death surrounded by his disciples, who lovingly listened to his last instructions. At his death they disposed of his remains in a manner most befitting his venerated and saintly character. The society which he formed has enjoyed so marvelous a growth that to-day it shelters one-third of the inhabitants of the whole world.

II.

THE ORDER AND THE LAW.

IN the sixth century before Christ, in the valley of the Ganges, earnest souls who could rise above the ritual and traditions of the Brahmans, were accustomed to gather about them disciples with whom they discussed questions of life, destiny, and duty. These early investigators generally belonged to the lower castes. Some of them were women. The teachers of these early schools lived simple lives, and were known by the peculiar dress which they adopted. For their support they accepted the voluntary contributions of the people.

Gotama—the Buddha—was such a teacher. His method of instruction was in the main Socratic. His system of self-culture was carefully and completely elaborated. His disciples multiplied rapidly, and he established a religious order. At first Gotama exercised the sole right of receiving members, but soon the applicants had become so numerous that the society was authorized to admit them in the absence of the Master. To this order men resorted to obtain rest of soul and peace of mind.

Kassapa had said that he found no delight in the things of the world which were only "the dregs of life." Gotama rejoins:

"But if thy mind no longer finds delight
In sights and sounds, and things that please the taste,
What is it, in the world of men or gods,
That thy heart longs for? Tell me that, Kassapa!"

Kassapa replies:

"That state of peace I saw, wherein the roots
Of new existence are all destroyed; and greed,
And hatred, and delusion, all have ceased,—
The state from lust of future life set free;
That changeth not, can ne'er be led to change:
My mind saw that! What care I for those rites?"

This longing for peace led Gotama himself to seek its pure and blessed light. "The Bodhissat, riding in his splendid chariot, entered the town with great magnificence and exceeding glory. At that time a noble virgin, Kisā Gotamī by name"—she was his cousin—"had gone to the flat roof of the upper story of her palace, and she beheld the beauty and majesty of the Bodhissat as he was proceeding through the city. Pleased and delighted at the sight, she burst forth in this song of joy:

'Blessed indeed is that mother,—
Blessed indeed is that father,—
Blessed indeed is that wife,—
Who owns this Lord so glorious!'

Hearing this, the Bodhissat thought to himself: 'On catching sight of such a one, the heart of his mother is made happy, the heart of his wife is made happy! This is all she says. But by what can every heart attain to lasting happiness and peace?' And to him whose mind was estranged from sin the answer came: 'When the fire of lust is gone out, then peace is gained; when the fires of hatred and delusion are gone out, then peace is gained; when the troubles of mind, arising from pride, credulity, and all other sins, have ceased, then peace is gained!' Sweet is the lesson this singer makes me hear, for the Nirvana of Peace is that which I have been trying to find out. This very day I will break away from household cares! I will renounce the world! I will follow only after the Nirvana itself!'" (Rhys Davids: Hibbert Lectures, 1881, pp. 160, 161.)

Says Rhys Davids: "This immortal peace, this unchangeable state, to be reached here on this earth; this Nirvana of Arahatship, was looked upon by the early Buddhists as better than all else that the world could bestow. It is the highest happiness, the bliss that passeth not away, in which even death hath lost its sting, and the grave its victory; and all the difficulties and trials of life, its gains and ills, its

hopes and its despair, have passed away forever in a perfect rest."

Gotama had obtained this rest. He now directed others to its attainment. He taught that a secluded life was most favorable. If a mistake was made in teaching men that they should withdraw from the world to attain peace of soul, it is a mistake which has been often made. Besides, a genuine enthusiasm for recluse life seems to have prevailed in the days of the great reformer.

The personal character of the Buddha was a great power. He was most passionately loved by his disciples. He lived a pure life, and was all self-sacrifice, and as tender as a mother.

Having established the Order, he taught his disciples how to insure its perpetual welfare after his own departure. They must hold frequent meetings, live in perfect concord, remain loyal to the truth and obedient to the rules, and continue to esteem and reverence the elders. They must be free from desire, delight in solitude, and steadfastly abstain from all worldly business and conversation. They must completely separate themselves from sinners, and persevere with unchangeable purpose in the holy path—faith, modesty of heart, fear of sin, study, energy, activity of mind, wisdom, peace, earnest contemplation, and equanimity. They must con-

stantly recognize the transitory nature of all things, and the awful danger of corruption and sin. They must earnestly seek the blessings of sactification and purity of heart. Finally, they must follow kindness in action, speech, and thought; benevolence, and impartiality; and the practice of virtue, and the exercise of saving faith. Gotama taught the relations between faith, reason, and works, with great clearness. The Buddha attributed no merit to mere acts of self-denial or penance.

> "Not nakedness, not plaited hair, not dirt;
> Not fasting oft, nor lying on the ground;
> Not dust and ashes, nor vigils hard and stern,
> Can purify that man who still is tossed
> Upon the waves of doubt!"
>
> (Rhys Davids: Birth Stories, p. 185.)

Nevertheless, since family connections and business and social relations would have a tendency to foster that natural but false estimate of the value of worldly things, and especially that thirst for life which would necessarily insure future misery and was indeed the very cause of evil, he taught that to forsake the world was necessary to the attainment of complete and permanent emancipation.

As providence seemed to direct, from time to time, he laid down rules for the guidance of those who had left the world. In its early his-

tory, any one could enter the Order by shaving his head, putting on a yellow robe, and living the life of a recluse; and there was equal liberty when a member wished to leave the society. There were, at the first, no distinctions in rank among the members, but all were brothers beloved, and entitled to equal privileges, and bound by equal obligations.

As the Order grew the rules became more strict. The applicant for membership was required to declare himself free from contagious diseases, consumption, fits, debt, obligation to service, military rule, and parental restraint. That is, he was to be his own master, and capable of performing his duties to the brotherhood. After satisfying the Order as to his fitness, a simple ceremony initiated him into the society. Only centuries of marvelous growth, with abundant wealth and noble patronage, resulted in an episcopal hierachy.

Self-conquest and poverty were the distinguishing characteristics of the members of the Order. Careful rules were given for their perfection in these disciplines. No monk, according to the rules of the Order, could eat solid food except between sunrise and noon. He must procure his food by begging from house to house, saying nothing to those from whom alms were solicited,

save to offer a pious wish in behalf of the friends who gave to his necessities. With the food thus received he must return to his home, meditating on the impermanence of all things, and the utter worthlessness of the body which he was compelled to feed. No monk could possess in his own right more than one change of robes. He was also allowed a girdle, an alms-bowl, a razor, a needle, and a water-strainer. The last was necessary to prevent the destruction of animal life when he drank. The robe was to be made of old fragments of yellow cloth, which he himself sewed together. No ornaments of any kind were allowed, and the beard was kept closely shaven. The rules of the Order were read in society twice each month, and whoever had broken them was expected to confess his crime. In the Summer these pious mendicants were under obligation to preach as itinerants, but during the rainy season they kept Lent.

The severity of these disciplines relaxed with the larger growth of the Order. The monk was permitted to take his midday meal at the house of a pious layman, or he could have it served in the monastery. Much later the Order possessed rich rice-fields, and let them out to be cultivated, while monasteries were provided and endowed by wealthy laymen. There entered—

what was most repugnant to the simplicity and equality of the early Order—wealth, pride, priestly rule, and luxury.

The round of simple duties was in some measure relieved by the study of the sacred books of Buddhism, teaching, meditation, and holy converse. The laity who did not enter the Order could, nevertheless, submit to various lesser disciplines by which they would raise themselves in their next birth to a state of existence less material than the present.

After the death of Gotama, the first council of five hundred was held at Rajagriha, and one hundred years later a second council, at Vesali. At the third council, under King Asoka, about B. C. 250, the southern canon of sacred scriptures was settled. Buddhism was at that time the most important religion in northern and central India. The religion did not retain its primitive purity, and shortly after the commencement of the Christian era it began to decline. Exterminated from India by the persecutions of Brahmanism in the eighth and ninth centuries, it extended throughout the principal nations of the East.

The essential doctrines of Buddhism cluster about two great themes—life and salvation—and to the solution of these momentous questions all the precepts point.

Life, to the Buddhist, is but an eternal chain of transmigrations. These are not transmigrations of souls, but rather of characters. This is the fundamental doctrine of "Karma." The *karma* of a man is the result of his acts. Every individual is the inheritor of the *karma* of a chain of existences whose beginning is beyond the reach of all computation. Each moment of time is filled by beings which are the inevitable results of the beings which have filled all preceding moments. When a person, or any being, dies, he is born as a new being because of his peculiar thirst for existence. Salvation is escape from this chain of existences. To accomplish this, to escape transmigration, to attain Nirvana, all desire must cease.

"No new link will then be formed in the chain of existence; the karma of that particular chain of lives will cease to influence any longer any distinct individual; and there will be no more birth; for birth, decay, and death, grief, lamentation, and despair, will have come, so far as regards that chain of lives, forever to an end." This state is called *arahatship*.

It results from this peculiar doctrine that the Buddhist must love righteousness most disinterestedly, and not because of a hope of receiving any future reward, for there is no conscious identity

between any two links in the chain of existence. The relation between any two lives has been compared to that which exists between two lamps, one of which has been lighted from the other as the latter expired, and when the chain of existence has been broken by the destruction of desire, no new lamp is lighted up by the expiring flame. There can be no future life in the Christian sense. Those who do not attain arahatship may yet reach heaven, but an arahat is greater than a Buddhist god.

The love of the true Buddhist should be disinterested and universal. "As a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate good-will without measure toward all beings. Let him cultivate good-will without measure—unhindered love and friendliness—toward the whole world, above, below, around. Standing, walking, sitting, or lying, let him be firm in this mind so long as he is awake; this state of heart, they say, is the best in the world!" All this, however, with no reference to a future life! And yet when we read the sacred books, we feel that in some way there is, after all, what may be described as a continuance of moral personality in the different links of the chain of existence. Again while the Buddhist seeks the destruction of desire, he is

moved to this by the all-commanding thirst for Nirvana—a desire which swallows up all other desires. While, still again, his creed is atheistic and prayerless, he yet many times seems to feel the divine and pray. Human instincts, consciousness, and common sense can not be entirely destroyed by theories.

The Buddhist strove to solve the problems of fate, life, duty, and destiny. All things, he said, are unreal and impermanent. There is no rest in life. Fate has made man what he is. He is in the endless chain. He is part of that chain. He *is* that chain. All things—men, gods, beasts—are of one substance. The only rest possible to man is to be attained by the destruction of the all of life. The highest bliss is not to have existed at all, the next highest is to have existence destroyed. This is the issue which the Buddhist is compelled to accept. No creed could be more desperate. Such a religion is the most awful tragedy. Following such premises to their logical conclusion is certainly heroic. The end is gloom and darkness, promising—NOTHING.

Whatever Nirvana may mean, it was the object of the pious Buddhist's most intense longing. It allured his warmest affections and inspired his imagination to its widest excursions

and loftiest flights. It was his highest goal and supremest bliss. It is variously described as "the further shore, the port beyond the ocean of pain, complete fruition and salvation, the water that quenches all thirst, the medicine that cures all disease, the city reached by the path of universal knowledge, blessedness, and peace." It is also "patience, the highest bliss, the highest joy, rest, thoughtfulness and insight, the end of births, the perfection of wisdom, deliverance, fullness of light, freedom, the highest goal, the place of repose and bliss, endless and glorious." Nirvana can not mean absolute annihilation. It can not mean annihilation in any sense clear to Western thought. But it is the extinction of all forms of being; there remains being purely immaterial and absolute. If we find it impossible to think of such "being," it was probably just as impossible to the Buddhists. It is perfect exemption from birth, old age, death, change, material bonds, spiritual forms; perfect security, peace, and bliss in "the jeweled realm of happiness."

Through all the successive paths in the liberation of the soul there remains contemplation. The saint who has reached Nirvana still walks the earth and teaches men. The perfected saint beholds all worlds, hears all sounds, commands all material forms, knows all things, and

possesses all occult powers. If this be nothingness, it is the beatitude of the mystic who says, "In nothingness is all." This beatific vision, glory-crowned, is the truest reality to the Buddhist. It is not the less a reality because we can not grasp the mystic idea. Nirvana has been compared with the extinction of "the lust of the flesh, the lust of the eyes, and the pride of life," the establishment of the kingdom within, and the enjoyment of the peace that passeth understanding. (Rhys Davids: Hibbert Lectures, pp. 31, 100.) The way to destroy Karma, and thereby to reach Nirvana, is to tread the fourfold path in its eight steps—"right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, and right meditation."

The number of beings in the universe—men, animals, angels, spirits, and gods—does not change, save when one on earth or in the heavens attains Nirvana. Complete universal salvation would be the destruction of this whole stupendous system, the absorption of all in the original All. And yet, paradox complete, individuality remains, though it be but the shadow of the shadow of itself.

Perhaps Nirvana may have a double meaning—the meaning assigned by practical common

sense, and that of the philosopher and dreamer—the blissful state of the purified, and the nothingness of complete emancipation. This solution of the problem would at least reconcile many conflicting passages. Perhaps, again, the Buddhist himself could not formulate the meaning of Nirvana. But, after all, we must not expect that the inconsistencies of heathen faiths should always submit to reconciliation. Buddhism, as expressed by a modern writer, begun in moral and intellectual bankruptcy, ends in moral and intellectual suicide.

The moral precepts of the Buddhist canon are of the purest, and the directions for the attainment of saintship are full and clear. Self-renunciation must doubtless be complete, yet asceticism must not be carried to fanatical extravagance. The recluse is exhorted to "wander alone like a rhinoceros," and yet he must walk in the fourfold path. (Sutta-Nipāta I, 31. Sacred Books, Vol. X.)

Says the reformer:

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow—the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—a low and pagan way (of seeking satisfaction), unworthy,

unprofitable, and fit only for the worldly-minded; and the habitual practice, on the other, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable.

"There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathāgata—a path which opens the eyes, and bestows understanding; which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana! . . . Verily, it is this noble eightfold path. . . .

"Now this, O Bhikkhus, is the noble truth concerning suffering:

"Birth is attended with pain; decay is painful, disease is painful, death is painful. Union with the unpleasant is painful; painful is separation from the pleasant; and any craving that is unsatisfied—that, too, is painful. In brief, the five aggregates which spring from attachment (the conditions of individuality and their cause) are painful. . . .

"Now this, O Bhikkhus, is the noble truth concerning the origin of suffering:

"Verily, it is that thirst (or craving) causing the renewal of existence, accompanied with sensual delight, seeking satisfaction, now here, now there; that is to say, the craving for the gratification of the passions, or the craving for (a

future) life, or the craving for success (in this present life). . . .

"Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering:

"Verily, it is the destruction, in which no passion remains, of this very thirst; the laying aside of, the getting rid of, the being free from, the harboring no longer of this thirst. . . .

"Now this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow:

"Verily, it is this noble eightfold path; that is to say: right views, right aspirations, right speech, right conduct, right livelihood, right effort, right-mindfulness, and contemplation." (The Foundation of the Kingdom of Righteousness, 2–8. Sacred Books, Vol. XI.)

This professes to give, in condensed form, the Buddhist philosophy and plan of salvation.

But merely renouncing the world does not lead to bliss. Outward profession is nothing worth; a pure life is necessary. Not birth, but character is demanded. "A just life, a religious life—this they call the best gain." "Do not ask about descent, but ask about conduct." (Sutta-Nipāta, II, 6, 1; III, 4, 9. Sacred Books, Vol. X.) A noble sentiment, well expressed.

The rules for the maintenance of good conduct

reveal much curious information in regard to the religious beliefs, social customs, superstitions, and amusements of those ancient times. Among the things to be avoided by the devotee are mentioned: vain conversation, injuring any herb or creature, much eating, dancing, singing and instrumental music, theatrical shows, garlands, perfumes, unguents, lofty couches, large beds, false weights and measures, alloyed metals, and crooked ways. He must put far from him gymnastics, tumblings, feasts in honor of the dead, combats between animals, cudgel-playing, boxing, wrestling, fencing, musters, and all games detrimental to progress in virtue. Among the last are enumerated: "With a board of sixty-four squares, or of one hundred squares; tossing up; hopping over diagrams formed on the ground; removing substances from a heap without shaking the remainder; dicing; trap-ball; sketching rude figures; tossing balls; blowing trumpets; plowing matches; tumbling; forming mimic windmills; guessing at measures; chariot-races; archery; shooting marbles from the fingers; guessing other people's thoughts; and mimicking other people's acts." The devotee must not use perfumed baths, nor enjoy shampooings. He must have no mirrors, and he must employ no antimony for the eyebrows and eyelashes to add to his personal

beauty. Flowers for fragrance, cosmetics for the complexion, dentifrices for the teeth, bracelets for the arms, diadems for the brow, handsome walking-sticks for show, tiaras for the head, umbrellas for protection against sun and storm, and such adornments as embroidered slippers, fillets, jewelry, and fans of the buffalo tail, are positively prohibited. He must avoid all conversations concerning wars, demi-gods, hidden treasures, fortune-telling, and ghosts. He must have nothing to do with auguries, divinations, and interpretations of omens and dreams. He must not teach any of the following spells: "For preserving the body, for determining lucky sites, for protecting fields, for luck in war, against ghosts and goblins, to secure good harvests, to cure snake-bites, to serve as antidotes for poison, and to cure bites of scorpions or rats." He must have nothing to do with oracular responses, and is forbidden to worship the sun. Spitting fire out of the mouth, laying hands on people's heads, blessing fields, medical nostrums, and all lying practices should be avoided. (Tevi*gg*a Sutta: Sacred Books, Vol. XI, pp. 189–200.)

This gives an interesting view of society about three hundred years before Christ. Some of the games will be recognized as familiar friends, many of the humbugs have been met

with elsewhere, and the superstitions are the same the world over. Man was the same two thousand years ago as he is now, and the same in India as he is in America.

According to Buddhist teaching, man is to be rewarded in the future according to his deeds. "For one's deeds are not lost, they will surely come (back to you), (their) master will meet with them, the fool who commits sin will feel the pain in himself in the other world."

The punishments of the wicked are described in terms full of horror. For example, those who go to the Paduma hell are struck with iron rods, fed on red-hot balls of iron, burned with fire, pounded with hammers, boiled in pots "for a long time, jumping up and down," dragged with hooks, torn by animals, and compelled to ford streams of razors, with sharp edges. (Sutta-Nipāta, III, 10, 10–19. Sacred Books, Vol. X.)

The moral precepts of Buddhism have been highly praised. A miscellaneous collection taken from the Dhammapada embraces some of the best examples. They touch upon several points of Buddhist teaching.

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as

the wheel follows the foot of the ox that draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

"The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work. The virtuous man delights in this world, and he delights in the next; he delights in both. He delights and rejoices when he sees the purity of his own work.

"Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

"As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in his village.

"The scent of flowers does not travel against the wind, . . . but the odor of good people travels even against the wind; a good man pervades every place. . . . The perfume of virtue is unsurpassed. . . . As on a heap of rubbish cast upon the highway, the lily will grow full of sweet perfume and delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.

"There is no companionship with a fool. . . . The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.

"Even though a speech be a thousand (of words), but made up of senseless words; one word of sense is better, which if a man hears, he becomes quiet.

"Let no man think lightly of evil, saying in his heart, 'It will not come nigh unto me.' Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

"Let no man think lightly of good, saying in his heart, 'It will not come nigh unto me.' Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.

"Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

"Do not speak harshly to any body; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

"If a man make himself as he teaches others to be, then, being himself well-subdued, he may

subdue (others); one's own self is indeed difficult to subdue. Self is the lord of self: who else could be the lord? With self well-subdued, a man finds a lord such as few can find. The evil done by one's self, self-begotten, self-bred, crushes the foolish, as a diamond breaks a precious stone. He whose wickedness is very great, brings himself to that state where his enemy wishes him to be, as a creeper does with the tree which it surrounds. Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

"If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he will not do. Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness. Let us live happily, then, not hating those who hate us. Among men who hate us let us dwell free from hatred.

"He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins. Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth! Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

"Silently shall I endure abuse as the elephant in battle endures the arrow sent from the bow; for the world is ill-natured.

"A man does not become a Brāhmana by his plaited hair, by his family, or by birth; in whom there is truth and righteousness, he is a Brāhmana. What is the use of plaited hair, O fool! What of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean." (Dhammapada, 1, 2, 15, 16, 21, 49, 54, 55, 58, 59, 61, 63, 100, 121, 122, 127, 133, 159, 163, 176, 177, 197, 222, 223, 304, 320, 393, 394. Sacred Books, Vol. X.)

"Faith is wealth. Obedience is wealth. Modesty also is wealth. Healing is wealth, and so is charity. Wisdom is sevenfold riches. Walking by faith, ever pure, a man perceives the Truth (the Law). Wisdom is as sandals on the feet of him who walks.

"The purpose of the Tathāgata in coming into the world is to befriend those poor and helpless and unprotected — to nourish those of bodily affliction, whether they be Shamans, or men of any other religion (Tao-sse)—to help the impoverished, the orphan, and the aged — and by so doing, and persuading others to do so, the consequent merit is so great that all his former vows are hereby accomplished, and he attains the great

goal of all life, as the five rivers when they are lost in the sea.

"Though a man possess a heap of jewels as high as heaven, enough to fill the world, not so happy he as one who apprehends the first principles of truth." (Beal: Texts from the Dhammapada, pp. 52, 94, 95, 108.)

III.

MODERN BUDDHISM—ILLUSTRATIONS.

IN the study of primitive Buddhism, the principal topics to which attention must be directed are: the life of the Buddha, the moral precepts, the Order, the ascetic life, and the doctrines of metempsychosis and Nirvana. The first three are peculiar to Buddhism; the others are also found in connection with the earlier faiths of India.

Modern Buddhism, as has already been noticed, has widely departed from the primitive simplicity of the early religion. The life of the Buddha has become a collection of legends, among which the historic elements can be discovered only with great difficulty. The pure moral precepts have been overgrown with a multitude of frivolous and superstitious requirements. The simple Order has become a stupendous hierarchy. The ascetic life has absorbed practical activity, while metaphysical speculations have formed many rival schools in which noble, manly

powers are exhausted in the recondite, the frivolous, and the impractical.

It were impossible to present a view of modern Buddhism which would not be misleading, unless its character in each country were to receive separate and special treatment. We may, however, direct attention to several points which will serve as illustrations.

A most abnormal development of Buddhism is the religio-political system of Lamaism of Thibet and Mongolia, in whose metaphysical and ethical ideas all China and Japan largely share. It was about the beginning of the Christian era that a school of Buddhist teachers arose in Northern India, who called their doctrine "The Great Vehicle." It included the older doctrine, called, in contrast, "The Little Vehicle."

According to the older school, only a Buddha is capable of discovering the true doctrine by which, when sin prevails in the world, he is able to save the human race from threatening ruin. Until his perfection is completed, he is called a Bodhissat. The successive Bodhissats who precede the Buddha, inherit, each from his predecessor, the accumulated karma or merit of the whole line. When many generations have passed since the Buddha proclaimed the doctrine of saintship, wickedness and ignorance will again

prevail, and another Buddha will be required, again to preach the truth and save the race.

The attainment of arahatship, or saintship, would result in personal salvation alone; but the attainment of Bodhissatship would bless countless multitudes in future ages. The arahat has escaped from the chain of existence, and there will be no new birth as the result of his merit; the Bodhissat—for he will become Buddha—will help vast multitudes of others to escape from the chain of existence. The doctrine of the Great Vehicle is therefore of superior and universal charity, since it leads to Bodhissatship, and ultimately to Buddhahood. The arahats themselves escape the bonds of existence. The Buddhas help others to the attainment of this supremest bliss. Thus far the orthodox doctrine has only been carried to its legitimate conclusion.

About six hundred years after Gotama, another Buddhist literature was produced, representing the doctrines of this new school.

Nagasena, the founder of the system, and other early teachers, were looked upon as Bodhissats on the way to Buddhahood; and the Buddha was surrounded with fabulous beings as the Bodhissats of his time. These Bodhissats became greatly multiplied. The system being a pure invention, and having no basis in the teach-

ings of early Buddhism, could be carried forward to any desirable extent. Among others, Manyusei and Avalokitesvara, celestial beings, came down from heaven to be taught by the Buddha, and were afterwards worshiped as the personification of wisdom and love. Soon there arose a whole pantheon of saints, or angels. We can not follow the intricacies of this new philosophy. Suffice it to say that there came in its lead magic, witchcraft, sorcery, and every low and vile form of animism. The sixth century gave birth to the nauseous and degraded *Tantra* literature—too impure for quotation or explanation.

In the year A. D. 622, King Srong Tsan Gampo began the formal introduction of Buddhism into Thibet. The great collection of sacred writings, called the *Kandjur*, was made more than a hundred years later—a collection consisting of one hundred volumes, and six hundred and eighty-nine distinct works.

Kublai Khan, who ruled over the greatest empire the world has ever seen, became a convert to Buddhism, and made the abbot of the Sakya monastery overlord of the numerous abbots and barons of Thibet, and tributary to the Mongol empire; and in return, the abbot officially crowned the great monarch. Thus the temporal sovereignty of the Lamas—incarnations of celes-

tial Bodhissats—began. The Buddhist rule of celibacy was broken by the Sakya abbots until the birth of an heir. Thus the dignity became hereditary.

Tsongkapa, a great reformer of Lhasa, "the Luther of Thibet," at his death, in 1419, had thirty thousand disciples. This new sect gained rapidly in numbers, and in the fifteenth century the emperor of China recognized its two leaders as overlords of the Church and tributary rulers over the realm of Thibet. Their successors have exercised the sovereignty till the present time. When one of the rulers dies, his survivor, with the help of the cardinals who are themselves incarnations of celestial Bodhissats, ascertains in whose body the departed has become incarnate. The succession is thus kept intact.

While the political authority of the Delai Lama is confined to Thibet, he is the acknowledged head of the Buddhist Church in Mongolia and China. Living Buddhas have become greatly multiplied. Few monasteries in Thibet or Mongolia are to be found which do not possess a living Buddha. The hierarchy, the ritual, and the superstitions are endless. More than one traveler has compared their rites with those of the Catholic Church. M. Huc says:

"The cross, the miter, the dalmatica, the

cope, which the Grand Lāmas wear on their journeys, or when they are performing some ceremony out of the temple; the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, and which you may open and close at pleasure; the benedictions given by the Lāmas by extending the right hand over the heads of the faithful; the chaplet, ecclesiastic celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water—all these are analogies between the Buddhists and ourselves." (Huc: Travels in Tartary, Thibet, and China, Vol. II, p. 50.)

A late writer says:

"When we remember how fundamentally opposed are the views of life set forth in the Pāli Pitakas to those set forth in the New Testament, and how different are the characters, the ideas, the habits and customs of some of the peoples among whom the two religions have been adopted, we can then perceive how instructive is the fact—one of the most curious facts in the whole history of the world—that Buddhism and Christianity have both developed, in the course of fifteen hundred years, into sacerdotal and sacramental systems, each with its bells and rosaries and images and holy water; each with its

services in dead languages, with choirs and processions and creeds and incense, in which the laity are spectators only; each with its mystic rites and ceremonies, performed by shaven priests in gorgeous robes; each with its abbots and

A SHRINE OF KWANON, THE GODDESS OF MERCY.

monks and nuns, of many grades; each with its worship of virgins, saints, and angels; its reverence to the Virgin and the Child; its confessions, fasts, and purgatory; its idols, relics, symbols, and sacred pictures; its shrines and pilgrimages; each with its huge monasteries and its wealthy

cardinals; each, even, ruled over by a pope, with a triple tiara on his head and the scepter of temporal power in his hand, the representative on earth of an eternal Spirit in the heavens!" (Rhys Davids: Hibbert Lectures, pp. 192, 193.)

In China there are more than a hundred anniversaries and festivals which are celebrated with religious rites. The birthdays of the emperor and empress, the anniversaries of the deaths of emperors who belong to the present dynasty, four monthly feasts, and the day on which a royal message is received at the monastery, are religiously observed. Eclipses of the sun and moon, and the moon's birthday, call for a special service. Days are appointed upon which to offer prayers for fine weather, rain, snow, and deliverance from the ravages of locusts. Special days are appointed for the worship of demons, spirits, and various gods. Buddhas and Bodhissats are abundantly recognized in this vast religious system. Even patriarchs, and several characters in Buddhist history, are gratefully remembered. The changing seasons call for days of sacred worship, while objects of early Hindu mythology are not forgotten in the liberal provision for religious observances. Thus the year is filled with sacred days which command the attention of the devoted Buddhist.

Buddhist countries are planted thick with buildings connected with their religion—variously called lamasaries, monasteries, pagodas, dagabas, topes, temples, and so on.

Asoka, the celebrated monarch of India, who lived before the time of Alexander the Great, was said to have caused the spirits and demons of the air to erect in Buddhist countries eighty-four thousand pagodas for the reception of the eighty-four thousand relics of the Buddha. The pagoda is a highly ornamental tomb, in which holy relics of the Buddha are deposited. Pagodas are also erected over the remains of priests, and wherever there has been some important transaction connected with the Buddhist faith. Sometimes it seems to be but a mere ornament to a monastery. Again, it is thought to be efficacious in protecting the people from calamities, and is erected for this purpose. The pagoda is one of the most beautiful objects in the Chinese landscape. Its location on some commanding position, and its style of architecture, attract the attention of the traveler from a great distance. A circle of small bells attached to its roof and rung by the wind seldom cease to chime out their joyous music. It is nature's tribute of praise to Sakyamuni, the historic Buddha.

The Buddhist temple is filled with images of

various human and divine beings. One temple is said to contain no less than ten thousand idols, though the ordinary temples are not so well supplied. The idols are represented as serving the Buddha, or listening to his teachings. Here are incense, prayers, and endless services.

A most magnificent pagoda is that about a mile from the city of Rangoon. It is situated on a rocky ledge one hundred feet high, overlooking the Irrawaddy, and is guarded by two huge griffins. "Passing on between rows of long, narrow sheds, beautifully carved and gaudily painted, and after climbing a staircase, one stands upon an immense stone terrace, upon which the pagoda itself stands. The terrace is near one thousand feet square. The pagoda tapers upward to a height of three hundred feet, and terminates in a h' tee. The pagoda is round in shape, and solid throughout. It is built of bricks, and, unlike the Pyramids of Egypt, there is no chamber in its interior, nothing but the casket containing the staff of Kanthathon, the water-dipper of Gaunagon, a garment of Kathapa, and the eight hairs of Gotama. The whole of the exterior is covered with gold-leaf, presenting a dazzling appearance as it reflects the rays of the sun. The h' tee on the top—the umbrella-shaped finial—is made of a series of gilded iron

rings, from which hang a great many little silver and brass bells, which are swung and rung by the wind. Not long ago, the father of the present King of Burmah placed a new h'tee upon the pagoda. It cost him about $300,000. The frame was made of seven gilded iron rings, the largest of which was twelve feet in diameter, and the rest smaller and smaller. Each ring was studded with gems. At the top was a large emerald. . . .

"Within the pagoda inclosure are many temples, most containing huge images of Gotama, made of wood, brick, and lime, or marble and metal. On small tables, in front of many of the images, are placed candles, flowers, and little paper flags. Around the pagoda tall poles are placed at short intervals, each crowned with a h'tee.

"Near the pagoda is a great bell, under which a man may stand upright. The worshipers strike upon this bell, to attract the attention of the recording angels, so that they may not omit to credit them with the worship about to be performed in honor of the gods."

The Temple of the Emerald Idol is one of the most remarkable structures in all the East. On the exterior are lofty octagonal pillars. The windows are Gothic and quaint. A great variety of emblems adorns the whole. The temple is of

brick, and a number of roofs rise in connected tiers and shade broad verandas.

Mrs. Leonowens thus describes the interior of the temple and its worship:

"The altar is a wonder of dimensions and splendor—a pyramid one hundred feet high, terminating in a fine spire of gold, and surrounded on every side by idols, all curious and precious, from the bijou image in sapphire to the colossal statue in plate-gold. A series of trophies these, gathered from the triumphs of Buddhism over the proudest forms of worship in the old pagan world. In the pillars that surround the temple, and the spires that taper far aloft, may be traced types and emblems borrowed from the Temple of the Sun at Baalbec, the proud fane of Diana at Ephesus, the shrines of the Delian Apollo; but the Brahmanical symbols and interpretations prevail. Strange that it should be so with a sect that suffered by the slayings and the banishments of a ruthless persecution, at the hands of their Brahman fathers, for the cause of restoring the culture of that simple and pure philsosophy which flourished before Pantheism. The floor is paved with diamond-shaped pieces of polished brass, which reflect the light of tall tapers that have burned on for more than a hundred years, so closely is

the sacred fire watched. The floods of light and depths of shadow about the altar are extreme, and the effect overwhelming.

"The Emerald Idol is about twelve inches high and eight in width. Into the virgin gold of which its hair and collar are composed, must have been stirred, while the metal was yet molten, crystals, topazes, sapphires, rubies, onyxes, amethysts and diamonds—the stones crude, or rudely cut, and blended in such proportions as might enhance to the utmost imaginable limit the beauty and the cost of the adored effigy. The combination is as harmonious as it is splendid. No wonder it is commonly believed that Buddha himself alighted on the spot in the form of a great emerald, and by a flash of lightning conjured the glittering edifice and altar in an instant from the earth, to be a house and a throne for him there!

"On either side of the eastern entrance—called 'The Beatiful Gate'—stands a modern statue; one of Saint Peter, with flowing mantle and sandaled feet, in an attitude of sorrow, as when 'he turned away his face and wept;' the other of Ceres, scattering flowers. The western entrance, which admits only ladies, is called 'The Angel's Gate,' and is guarded by genii of ferocious aspect.

"On a floor diamonded with polished brass sat a throng of women, the *élite* of Siam. All were robed in pure white, with white silk scarfs drawn from the left shoulder in careful folds across the bust and back, and thrown gracefully over the right. A little apart sat their female slaves, of whom many were inferior to their mistresses only in social consideration and worldly gear, being their half-sisters—children of the same father by a slave mother.

"The women sat in circles, and each displayed her vase of flowers and her lighted taper before her. In front of all were a number of my younger pupils, the royal children, in circles also. Close by the altar, on a low square stool, overlaid with a thin cushion of silk, sat the high-priest, Chow Khoon Sāh. In his hand he held a concave fan, lined with pale-green silk, the back richly embroidered, jeweled and gilt. He was draped in a yellow robe, not unlike the Roman toga, a loose and flowing habit, closed below the waist, but open from the throat to the girdle, which was simply a band of yellow cloth, bound tightly. From the shoulders hung two narrow strips, also yellow, descending over the robe to the feet, and resembling the scapular worn by certain orders of the Roman Catholic clergy. At his side was an open watch

of gold, the gift of his sovereign. At his feet sat seventeen disciples, shading their faces with fans less richly adorned.

"We put off our shoes—my child and I—having respect for the ancient prejudice against them, feeling not so much reverence for the place as for the hearts that worshiped there; caring to display not so much the love of wisdom as the wisdom of love; and well were we repaid by the gratified smile of recognition that greeted us as we entered.

"We sat down cross-legged. No need to hush my boy; the silence there, so subduing, checked with its mysterious awe even his inquisitive young mind. The venerable high-priest sat with his face jealously covered, lest his eyes should tempt his thoughts to stray. I changed my position to catch a glimpse of his countenance. He drew his fan-veil more closely, giving me a quick but gentle half-glance of remonstrance. Then raising his eyes, with lids nearly closed, he chanted in an infantile, wailing tone.

"That was the opening prayer. At once the whole congregation raised themselves on their knees, and, all together, prostrated themselves thrice profoundly, thrice touching the polished brass floor with their foreheads, and then, with heads bowed and palms folded and eyes closed,

they delivered the responses after the priest, much in the manner of the English Liturgy; first the priest, then the people, and finally all together. There was no singing, no standing up and sitting down, no changing of robes and places, no turning the face to the altar, nor north, nor south, nor east, nor west. All knelt *still*, with hands folded straight before them, and eyes strictly, tightly closed. Indeed, there were faces there that expressed devotion and piety, the humblest and the purest, as the lips murmured: 'O, Thou Eternal One, Thou Perfection of Time, Thou truest Truth, Thou immutable Essence of all Change, Thou most excellent Radiance of Mercy, Thou infinite Compassion, Thou Pity, Thou Charity!'

"I lost some of the responses in the simultaneous repetition, and did but imperfectly comprehend the exhortation that followed, in which was inculcated the strictest practice of charity, in a manner so pathetic and so gentle as might be wisely imitated by the most orthodox of Christian priests. There was majesty in the humility of those pagan worshipers, and in their shame of self they were sublime."

Such is the temple in which the monarch of Siam worships.

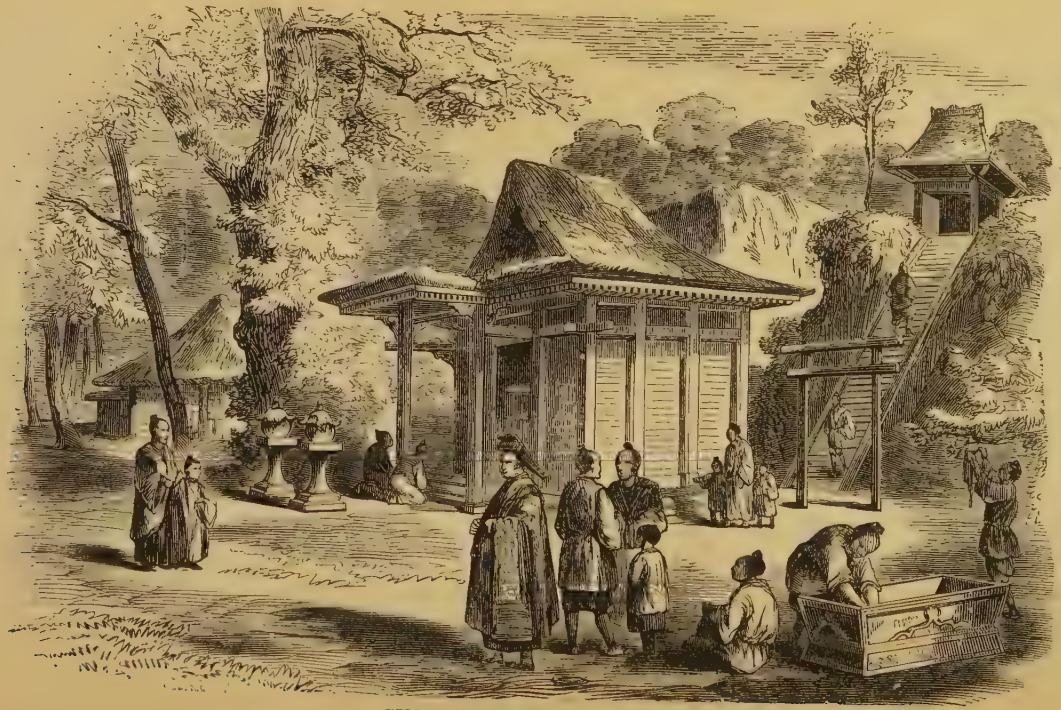
Topes and other monuments still remain as

silent witnesses of the former presence and influence of Buddhism in India, its native home. The topé is a dome-shaped structure, containing a relic-chamber in which is a golden altar whereon was placed the golden casket containing the precious relic of the Buddha. The Great Sanchi Tope, built of brick and stone, is one hundred and six feet in diameter at the base and fifty-six feet in height. The base forms a terrace fourteen feet in height upon which the worshipers could walk. A colonnade surrounds the whole structure. The four picturesque gateways face the four cardinal points. Exactly in the center is the relic-chamber. When examined by Major Cunningham in 1851, this chamber contained a white sandstone relic-box in which had been deposited four small caskets of mottled steatite, containing small fragments of burnt bone. Each casket was inscribed with the name of the saint whose ashes it enshrined. Most of the topes of India are now in ruins, and are objects of much curious study to the interested antiquarian.

The superstitions connected with modern Buddhism are great obstacles in the way of Christianity and civilization. Perhaps the most powerful is the Chinese peculiar system of geomancy called *Feng-shui.*

According to the popular belief, if a hollow be near a grave, an evil wind will blow from the former into the latter, and in twenty years will quite turn over the bones in the coffin. The posterity of the dead will suffer for not more carefully guarding the grave, in person, in property, and in reputation.

Again, the configuration of the earth is caused by the dragon. This dragon gives worldly prosperity. Its course may be traced in the flow of streams and the elevation of hills and mountains. Graves must, therefore, be selected with careful reference to the surface of the country. The geomancer's compass determines the source of streams, the direction of their flow in different parts of their course, and the points of juncture. The grave must be located so as to secure the most favorable presages. When once located, the opening of a new road, the erection of a telegraph line, the digging of a ditch, the building of a dam, or any improvement which will unfavorably change the surface will thereby disturb the bones of the departed and destroy the prosperity of the living. The geomancer's compass is divided round the circumference into twelve spaces. The tomb faces the south. The geomancer takes a position at the back of the tomb and lays down his compass.



SHINTOO TEMPLE, JAPAN.

If there is a bend in the stream, or a junction of two streams north of the grave, the posterity of the dead will be thieves if poor, and robbed if rich. If at the first division to the north-east, they will die young, be left as widows, and be childless. If at the third division, they will suffer from disease. If at the fourth, they will be vagabonds; at the fifth and sixth, they will be disobedient and rebellious; at the seventh, a snake will grow in the tomb—presaging the most evil fortune to the living; at the eighth, the descendants will be licentious; and so on round the compass. It will be seen how difficult for either living or dead to find rest.

The geomancer has ample opportunities for imposing upon the credulity of the superstitious. He can extort large sums of money from the bereaved, who hope to obtain a favorable *feng-shui* for the tombs of their parents. Thus the stream of prosperity will continually flow for their families.

This superstition reduces the filial piety for which the Chinese are so justly celebrated to mere selfishness. They dread not moral but physical retributions. Their care for the dead becomes cold, formal, and calculating. The admirable practical moral and political precepts of Confucius have suffered seriously from this abnormal development of Buddhism.

The dragon—a monster that rises in the air without wings, and transforms himself at pleasure, crocodile-scaled and claw-footed—rules on all high lands. A mound behind a tomb is a protection. The course of the dragon must be accurately determined. The geomancer is the astrologist *of the surface of the earth.* Destiny is written on the configurations of the earth. There is no overruling providence, but rather physical necessity. It would work untold disasters to level a mound that protects an ancestral tomb. In China, it would seem, no mountain can be tunneled, no stream turned from its course, no ditch dug, no hill leveled, and no valley filled, without endangering the happiness of the living by disturbing the repose of the dead.

A Buddhist priest once gave an officer directions concerning the construction of the grave of his wife.

"The grave," said he, "should be deep and narrow; deep for darkness and narrow for security. Below the surface twelve feet is the limit of earth, and eleven feet lower is the commencement of water. The earth and water regions have each a dragon to take care of them. The dragon reveals himself in the one case in six years, and in the other case in twelve. If a trench be of ordinary limits, the spirit's path is

not tranquil. The grave should, therefore, be twenty-four feet deep. Instead of lime-plaster, use starch. Do not place earthenware pitchers in the tomb, because they are allied to the element of fire. Do not place gold in the tomb, lest it should become an elf. Do not place orpiment or arsenic in the tomb, because they are hot by nature. Let the grass and trees be withered, and not fresh. Melt iron into the shape of cows and pigs; they will keep the two dragons in subjection. Smooth and clean jade-stone has the power to harmonize the hundred spirits of nature. Place it in the tomb to illuminate the path of the spirits." (Edkins: Chinese Buddhism, pp. 343, 344.)

Superstitions extend to many other things. Doors must be protected from demoniac influence. This is done by a "shield wall," and a winding approach. Neither well, nor grindstone, nor corner of wall, nor crossing of streets, nor unprotected entrance to a lane, can be placed opposite a house. When there is a lane in front of a door, it may be protected by a stone lion. A little image of Kwan-ti, the god of war, or an arrow, placed on the roof, is a powerful protection for a house. Various inscriptions over the door serve the same purpose.

Such superstitions forbid any important

changes in the surface of the country, and paralyze many improvements in agricultural, commercial, and other industries.

While Tissa, "the delight of the gods," was king of Ceylon, Mahinda, the son of Asoka who has been called "the Constantine of Buddhism," entered the island as a missionary. He brought with him the right collar-bone of the Buddha, and deposited the holy relic in a Dagaba, built by Tissa in the city of Anurādha-pura. On a hill, Mahinda had his study—cut out of solid rock—where he spent his time in meditation and writing.

Shortly after his arrival he was joined by his sister, who came to instruct some of the women of the king's household who wished to become nuns. She brought a branch of the sacred Bo-tree—*Ficus religiosa*—under which Gotama Buddha attained the supreme bliss of Buddhahood. This was planted near the Dagaba, and is still living, the oldest tree in the world, being now (1888) two thousand one hundred and seventy-six years old. Terraces have been built around it whenever it showed signs of decay, so that its foot is twenty feet above its first level. Pillars of iron or masonry support its limbs, which send down branches to the earth.

Under the shadow of this sacred tree is the

Brazen Palace, the most ancient chapter-house in the world, but now with its glory far departed. In the consecrated place the priests meet for confession, which, kneeling face to face, they whisper to each other. They now recite their creed:

"We believe in the Blessed One, the Holy One, the author of all truth, who has fully accomplished the eight kinds of supernatural knowledge and the fifteen holy practices, who came the good journey which led to Buddhahood, who knows the universe; the unrivaled, who has made subject to him all mortal beings, whether in heaven or in earth; the Teacher of gods and men, the Blessed Buddha. Through life, till I reach Nirvana, I will put my trust in Buddha.

"I worship continually
The Buddhas of the ages that are past,
And the Buddhas of the ages that are to come,
And the Buddhas of this present age.

I have no other Refuge;
Buddha is the best Refuge;
By the truth of these words
May I conquer and win the victory!

I bow my head to the ground, and worship
The sacred dust of his holy feet.
If in aught I have sinned against Buddha,
May Buddha forgive me my sin!

"The Law was graciously preached by Buddha; its effects are immediate; it is unlimited by time; it is conducive to salvation; it invites all comers; it is a fitting object of contemplation; the wise ponder it in their hearts. Through life, till I reach Nirvana, I will put my trust in the Law.

"The Law as it has been in the ages that are past,
The Law that will be in the ages that are yet to come,
The Law as it is in this present age,
I worship continually.

I have no other Refuge;
The Law is my best Refuge;
By the truth of these words
May I conquer and win the victory!

I bow my head to the ground, and worship
The Law, the noble doctrine of the Three Baskets.
If in aught I have sinned against the Law,
May the Law forgive me my sin!

"Buddha's Holy Church, the congregation of righteous men that lead a godly life, that walk in the straight way, in the way of wisdom, that walk faithfully in the four paths of holiness, the eight orders of the elect, worthy of offerings from afar, worthy of fresh offerings, worthy of offerings of the daily necessaries of life, entitled to receive the respectful salutation of joined hands raised in homage to the forehead,—this

Holy Church produces merit, which, like unto a rich field, yields its increase for the benefit of this world of men. Through life, till I reach Nirvana, I will put my trust in the Church.

"The Church as it has been in the ages that are past,
The Church as it will be in the ages that are yet to come,
The Church as it is in this present age,
I worship continually.

I have no other Refuge;
The Church is my noble Refuge;
By the truth of these words
May I worship and win the victory!

I bow my head to the ground, and worship
The Church, threefold and best;
If in aught I have sinned against the Church,
May the Church forgive me my sin!"

(The Journal of the Royal Asiatic Society of Great Britain and Ireland, New Series, Vol. VIII, pp. 66–68.)

Sacred trees are to be found in connection with Buddhist temples, not always of the same species as the Bo-tree, but steadfastly believed to be such by the devotees.

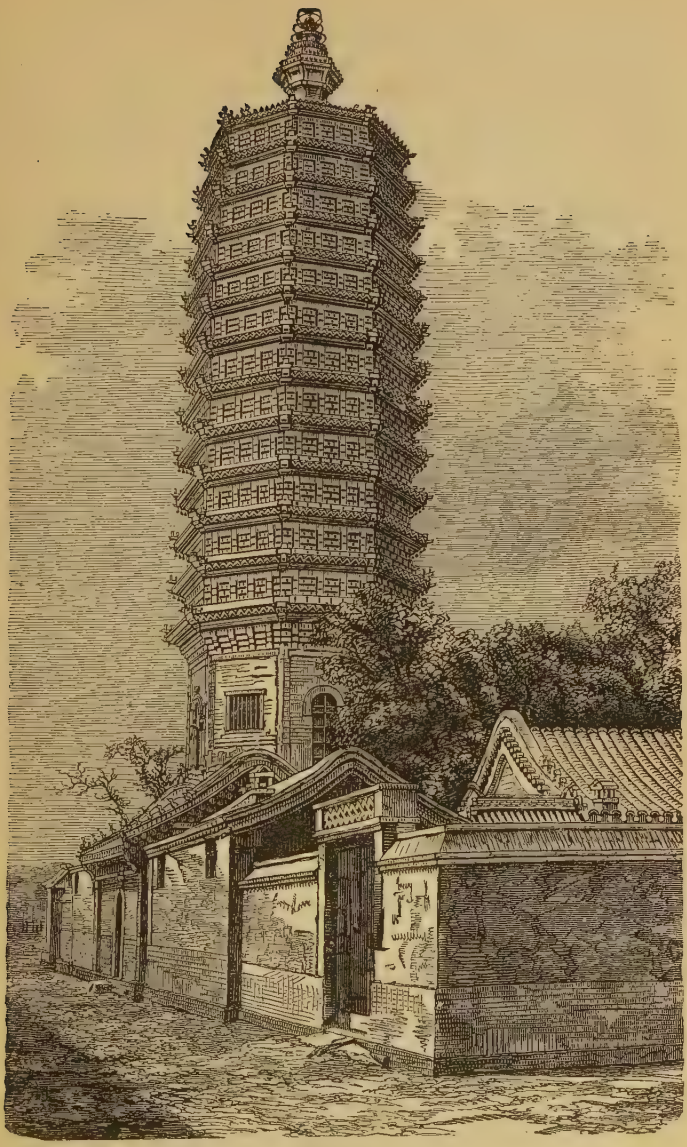
The gateways of the Sanchi Tope are adorned with huge footprints marked with a wheel, originally, doubtless, a symbol of fleetness. This sculptured foot has enjoyed marvelous development in the Buddhist imagination. Besides the wheel in its center—now changed to the thousand-spiked chakra, the weapon of Vishnu, and

fifteen wheel-like forms in as many compartments on the heel—there are one hundred and eight compartments each occupied by some sacred object: a royal spear, a palace, a trident, a golden vase, a flower, a royal candle, a book resting on a vase, an elephant's goad, the seven annular belts of ocean, a palace of the angels, the great ocean, a sacred bull, a three-headed elephant, a sea-serpent, a golden ship, a cow and calf, the seven lakes of Himalaya, a chank-shell, a Burmese goose, the four-faced Brahma, a royal umbrella, an angel of the lower heavens, a king of the serpents, Brahmas, a royal sword on a vase, a king of the eagles, a fan, a king of the elephants, a peacock's tail, a king of the horses, a king of the tigers, a king of the lions, mountains, a rabbit, sun, moon, and planets, a peacock, angels, a mosquito swish, a preacher's chair, birds, rivers, a flag of victory, an alligator, deer, golden fishes, the robes of a monk, a water-jar, and other objects, some of which are difficult to describe. Such is the foot-print of the blessed feet of the Buddha. In the Phrabat monastery, two large gold plates, one jeweled, contain full size representations of this sacred foot-print. The original foot-print is a hole in the rock in the center of the building, about five feet long by two broad. Only Buddhist imagination can trace any

but the slightest resemblance to an actual foot-print. Yet crowds of devoted pilgrims year after year resort to the holy place, encouraged even by the king of Siam himself, and, presenting their offerings, find at least some satisfaction in adoring the sacred foot-print and the Blessed Buddha.

Sacred foot-prints are to be found in other Buddhist countries—China, Thibet, the Malay Peninsula, the Laos country, and Ceylon. That in Ceylon on Adam's Peak is claimed by the Sivaites for Siva, by the Mohammedans for Adam, and by the Christians for St. Thomas, and that, though the impression is most rude and unshapely. A Ceylonese work explains: "The Comforter of the world, the divine Teacher, the supreme Lord, having there propounded the doctrines of his faith, rising aloft into the air, displayed the impression of his foot on the mountain."

In Bishop Bigandet's translation of the Burmese Life of Buddha, we meet with references to the sacred feet. The great saint Kathaba came to the pile erected for the cremation of the body. "Standing opposite to the feet, he made the following prayer: 'I wish to see the feet of Buddha, whereupon are imprinted the marks that formerly prognosticated his future glorious destiny. May the cloth and cotton they are wrapt



PAGODA, AND TEMPLE OF CONFUCIUS.

with be unloosened, and the coffin, as well as the pile, be laid open, and the sacred feet appear out, and extend so far as to lie on my head!' He had scarcely uttered this prayer when the whole was suddenly opened, and there came out the beautiful feet, like the full moon emerging from the bosom of a dark cloud."

In the manufacture of idols, it is the custom in Peking to construct them with the internal organs complete. The material used for the images is brass, iron, wood, or clay. The smaller images contain cotton or incense. Chinese ideas of anatomy determine the contents of the larger idols. The head contains nothing. Chinese medical works give the patterns for the organs of the chest and abdomen, which are made of silk or satin. A piece of red silk of the size of a silver dollar represents the heart. The lungs are white and divided into three lobes. To the heart and lungs is attached a prayer on yellow paper wrapped around a bit of wood. Silk threads of five colors join to the wood a metallic mirror to represent intelligence. The intestines are a strip of silk, with cotton wool stitched along its border, the whole being inclosed in a large piece of silk covered with prayers. "Inside are also to be found little bags containing the five kinds of grain, with pearls, jade, small ingots of silver,

and gold of five candareens' weight, and bits of solder of various shapes to represent silver." These idols seem quite powerless, for they can not protect themselves against being robbed of these treasures. The poor priest when pressed by want may easily cheat the blind and senseless image which he worships. (Edkins: Chinese Buddhism, pp. 251, 252.)

From the abundant material which we possess, but few illustrations of modern Buddhism could be selected. The Buddhism of the different countries where it prevails has received separate and special treatment at the hands of missionaries and other residents. The limits of this work afford the opportunity of presenting but few of the illustrations which mark certain facts connected with the spirit and tendencies of the system.

When the doctrines of Buddhism are compared with corresponding Christian doctrines, the infinite superiority of the Christian system is manifest. There is no God in the Buddhist religion. The Buddha is a man set free, exalted, and now resting in absolute repose. He is far above the highest of the old Hindu gods. He is free from all desire, and his profound rest is all undisturbed. He can neither love nor hate. We can apply to him neither intellectual nor

moral attributes. He can have no interest in man. If prayer is nevertheless offered to him, it is because the conscience and common sense of the worshiper are better than his creed.

What Buddha is other men may become, until this all is swallowed up in the All. Fate so decrees, and binds all in his chain.

In these higher modes of life there can be no ethical distinctions. Virtue and vice, right and wrong, can have no place with Buddha. The work of the system is to raise men above the possibility of either good or evil. We can judge of the actions of such a life, if it can be called life at all, by no standard.

In Buddhism there can be no such thing as sin in the Christian sense. If man has no abiding soul, personal consciousness is an illusion. Man is involved in misery, but not in guilt. This misery is the summation of the earnings of all the lives which have preceded his own in the same chain of existence. He may be pitied but not blamed. Sin—such as it is—is outward and consists in acts which for the most part are unconscious. Treading on insects, wasting rice crumbs, misusing paper on which are native characters, forgetting words in charms and prayers, omissions in the ritual—these are the sins, or rather misfortunes of life. Man is not

above other animals. All have a good original nature; all are in the chain of being.

The kindness to animals which characterizes the sincere Buddhist, and which has gained so great a meed of praise, is purely selfish. The Buddhist will not kill a worm because it may contain the soul of a relative condemned by Fate to that low condition. This is the security of all animals. This feeling, and not genuine kindness to animals, supports the vast troops of monkeys, and hospitals for sick dogs and cats.

Since sin is of so small account, pardon even for the most enormous crimes is easily obtained. Genuine repentance is not required, and amendment of character is not expected. A few trifling gifts, or some slight recognition of worship, will wash away sin. Prayer does not properly belong to Buddhism. Meditation takes its place. The utterance of a few sacred words has infinite merit. To think the words will do as well. Praying wheels have been invented, and in Thibet are to be found fitted into niches in the walls, generally in rows of eight or ten. They are little wooden drums covered with leather, decorated with powerful texts or charms. The devotee has but to turn them with his hand. Some are made to be carried in the hand and may be caused to revolve with great ease. The

most convenient method is to have them turned by the water of a running stream. With every revolution, all the prayers which adorn these wheels ascend to the ear of Buddha, or other divinities. "A plate in one Buddhistic work contains five thousand and forty-eight open dots, arranged in the shape of a pear; each dot to be filled up when the name of Buddha has been repeated a hundred or a thousand times, and then the paper to be burned to pass into the other world to the credit of the devotee." (Williams: The Middle Kingdom, Vol. II, p. 226.) In such a system prayer is reduced to mere magic formulæ.

That the rewards and punishments of the future world have some healthful restraining influence may be readily admitted. The Buddhist hells are full of horrors, and their heavens of delights. But the torments are so marked by blackest malignity that the human mind revolts at the awful pictures. Souls, however, may be readily delivered from these torments if only the friends can pay enough. Every thing seems to be reduced to certain formal and commercial arrangements. Again, and this is a point to be carefully considered, these retributions of the future are only sensual. There are physical suffering and physical joy. The soul is forgotten.

The heart is practically neglected. All is gross and material, outward and formal. Heaven is a place to feed the sensual nature.

The following is a description of the heaven of the Northern Buddhists of the Tsing-tu school:

"The pure land of the West, say what language can tell
Its beauty and majesty? There ever dwell
The men of this world and the Devas of heaven,
And to each has the same wreath of glory been given.
The secrets of wisdom unveiled they behold,
And the soil that they tread is on bright yellow gold.
In that land of true pleasure the flowers never fade,
Each terraced ascent is of diamond and jade.
The law of Tathâgata sung by each bird
From thicket and grove in sweet music is heard.
The unwithering Upata, fairest of flowers,
Sheds fragrance around in those thrice lovely bowers.
There, each from the world that he governs, are found
Assembled in conference long and profound,—
The ten supreme Buddhas, who cease not to tell
The praise of the land where the genii dwell.
For there is no region so happy and blest
As the heaven of Amida far in the west.
On the moment of entering that peaceful scene,
The common material body of men
Is exchanged for a body ethereal and bright,
That is seen from afar to be glowing with light.
Happy they who to that joyful region have gone;
In numberless *Kalpas* their time flows on.
Around are green woods, and above them clear skies;
The sun never scorches, cold winds never rise,
And Summer and Winter are both unknown

In the land of the Law and the Diamond Throne;
All errors corrected, all mysteries made clear,
Their rest is unbroken by care or by fear.
And the truth that before lay in darkness concealed,
Like a gem without fracture or flaw is revealed."

More poetic is the description of Amida Buddha:

"See where, streaming forth radiance for thousands of miles,
Ever sits the compassionate Buddha, and smiles,
Giving joy to the victims of sorrow and strife
Who are saved by his law from the sorrows of life.
All his features of beauty no words can express,
For the sands of the Ganges in number are less;
The flowers of the lotus encircle his seat,
As if of themselves they sprang up round his feet.
Whoever would enter the home of the blest
In his innermost thoughts should incessantly rest
On that beautiful form, like the moon on high,
When she marches full-orbed through an unclouded sky.
By that halo of light that encircles his head,
On all living beings a radiance is shed.
The sun at noonday is less glorious than he;
His compassion resembles a bottomless sea.
His golden arms are stretched to relieve
The sufferers that weep, and the hearts that do grieve;
His mercy is such as none else can display,
And long years of gratitude can not repay."

(Edkins: Chinese Buddhism, pp. 172–174.)

Buddhism has done but little for the elevation of women. The chains of slavery are not

broken. Woman is allowed a place in the system as a nun; but this is very grudgingly accorded, and with the distinct understanding that she can have no hope of salvation unless she be first re-born as a man. Woman has no place worthy of herself in Buddhist society.

Buddhism has never commended itself to the good sense of the most practical of the Confucianists, nor has it been able successfully to defend itself against their just criticisms. A system of religion which makes worthless asceticism a necessary step to the highest spiritual attainment can not receive the indorsement of a system in which industry is a cardinal virtue. As a complement to the cold practical precepts of Confucius, Buddhism has prospered in China. Each system has given up something, and assumed something to accommodate itself to the other, and the two great religions now stand side by side in comparative peace if not in sincere friendship.

II.

The Old Philosopher.

THE OLD PHILOSOPHER.

IT is very difficult to understand truly great and original men. They are seldom popular men; for a man, to be popular, must stand on the common level of the multitude, or, at least, not much above it, and must speak and act just as the multitude think every body ought to speak and act. They can understand such a man and appreciate him; he is *their* man and they rejoice in his possession. But the truly great man stands so much above the multitude that they can not estimate him and can not understand him; hence he attracts not their love, but rouses their opposition and resentment. His length and breadth and height and depth can not be measured by their yard-stick. He seems to live in some new dimension of thought with which they have no affinity, and to range immensities far beyond the popular vision.

"For great men, let him who would know such, pray that he may see them daily face to face; for in the dim distance, and by the eye of the imagination, our vision, do what we may,

will be too imperfect. How pale, thin, ineffectual do the great figures we would fain summon from history rise before us! Scarcely as palpable men does our utmost effort body them forth; oftenest like Ossian's ghosts, in hazy twilight, with 'stars dim twinkling through their forms.' Our Socrates, our Luther, after all that we have talked and argued of them, are to most of us quite invisible; the Sage of Athens, the Monk of Eisleben; not persons but titles. Yet such men, far more than the Alps or Coliseums, are the true world-wonders, which it concerns us to behold clearly and imprint forever on our remembrance. Great men are the fire-pillars in this dark pilgrimage of mankind; they stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may be still, the revealed, embodied possibilities of human nature; which greatness he who has never seen, or rationally conceived of, and with his whole heart passionately loved and reverenced, is himself forever doomed to belittle." (Carlyle: Miscellanies, Vol. III, p. 66.)

The great and original man lives alone, or with very little company, in another world of ideas. He has been called "a book of prophecy," and, like all prophecy, it requires generations for his correct interpretation. He is a real man

and possesses genuine ideas, which are clear, at least to himself; the multitude can not encompass him, can not scale his heights nor sound his depths. They call him a mystic, a dreamer, a transcendentalist, an abstractionist, and treat him with good-natured contempt. Yet to men who can listen and understand he has something to say—something worth hearing.

Few men have been less understood than Lao-tse, the old philosopher, the contemporary of Confucius. Most opposite views have been held as to the real character of his teachings, whether philosophical or religious.

Of the personal life of Lao-tse we have provokingly little information. He was connected with official duties at Chew; when unable to correct corrupt practices he withdrew from the province; he held one interview with Confucius; and he performed one journey to the west ——. This is all we know of his life, and even these morsels of information are not without question. There are some few traditions but we can not rely upon these as of historic value. His doctrines were too original and lofty for the masses. There were few to remember him. Born about B. C. 604, he lived, he died ——.

He seems to have had predecessors in the same line of thought, for he quotes the sayings

of these venerable fathers. His book, the Tao-te-king—or, as Stanislas Julien translates it, "The Book of the Way and of Virtue"—is a classic characterized as "lofty in its tone, vital in its issues, wonderful in its spirit, unique in its compactness, and deep in its philosophy and wisdom." The Tao-sse religion of the present—it must be said with deep regret—has degenerated sadly from the teachings of Lao-tse. Astrologers, diviners, and spiritists, so prominent in its modern developments, find no encouragement in the Tao-te-king itself, and the religion of ancient Taoism. Any great religion is always purest at the fountain-head.

Lao-tse was not a pessimist, nor yet a thorough-going quietist. He was not an enemy to civil government. These things have been charged against him. He seems to be too earnest, practical, and hopeful. To be sure, he praised self-sacrifice, loved simplicity and spontaneity in education and government, despised much machinery, and believed in self-mastery, self-government, and liberty. Inward peace of the soul was better to him than apparent peace, being better than doing, and silence better than mere talking. He believed in the power of invisible, impalpable, modest, retiring, and unassisted truth, virtue, and righteousness. Strength

of manhood is not developed by commanding, but by serving.

The *Tao*, concerning which the philosopher discourses in his great classic, is very difficult to define. The meaning can be felt better than said. It is the right way, the mother of all beings, the beginning and ground of heaven and earth, and the substance of the universe. It is also providential care and universal love.

"The Tao of the saint is in claiming no greatness, and so achieving greatness; in ruling men by love and service; in simplicity and oneness with himself; in the self-knowledge and self-reliance that have learned to trust the invisible laws; in tender regard for the freedom of others, intermeddling only to open, never to close or clog, their path. He renders good for evil, and regards wrong-doers as placed in his safe-keeping. With his own lot and sphere he stands in right accord. His witness is the universal in his own being and its relations; it is law and love in their widest significance as the order of the world. His assurance of immortality comes from knowing what is imperishable; from fulfilling the purpose of living; from returning, childlike, to the way which is life" (Johnson: Oriental Religions, China, p. 870.)

Lao-tse evidently thought that the people

had been overgoverned and overtaught. He prized personal freedom and unrestrained virtue. He believed in spontaneous loyalty to truth and self-induced obedience to duty, and self-sacrifice for the common good. The issue would be the reign of universal law and love. If every man governed himself, there were no need of force and outward display.

In attempting this impossible task of radical reformation, Lao-tse used words which have made sad havoc with his real principles. We will again listen and learn the meaning of Tao. It is a vast depth, still and pure, before all things, before Shang-te or God, root of heaven and earth. We see it not, hear it not, touch it not; yet know it, perceive it, embrace it—it is past finding out. "Impalpable, yet containing the forms of things; impenetrable, yet the abode of beings; dark, yet within itself a spiritual substance. And this substance is truth, and its witness sure"—immaterial, unchangeable, all-pervading, unwearied, nameless, the source of all law, loving and supporting all beings, working without effort, governing without restraint, mother of all, refuge of all, treasure of the good, redeemer of the wicked, and, while having no favorites, specially bounteous to the good. "When Tao comes forth from the mouth, it hath no savor; neither satisfies

it the eye nor ear; but of its resources there shall be found no end. Striving not, it is master; speaking not, it is answered; calling not, men come to it of themselves; patient and slow, but its plan is wisdom; its net has wide meshes, but naught escapes it." Its law is the law of conscientious wisdom. Thus interpreters have spoken.

But if it can not be defined, we can tell, at least, what it will do for a man, and what it would have a man do for himself. Some of its wise sayings and authoritative precepts will proclaim its practical character.

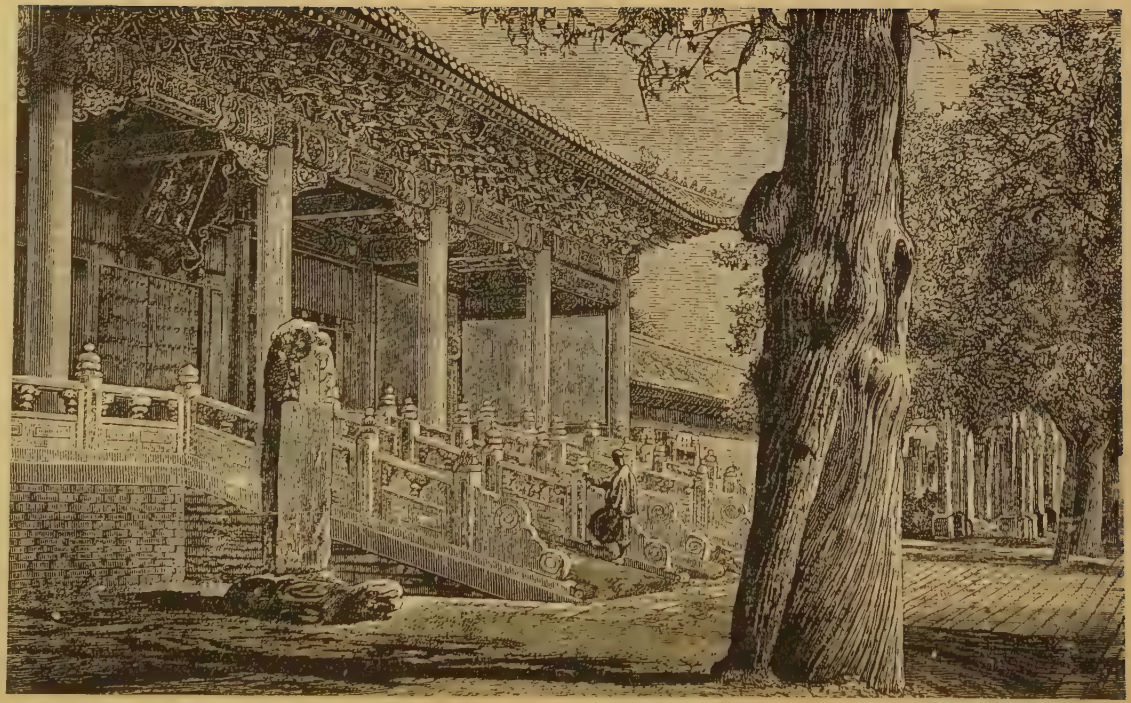
Man teaches by life, not by words. Although fulfilling virtue, he claims no praise. By humbling himself, he is exalted; he shines by native brightness. The substance is better than the show, the fruit better than the flower. Strive not, and overcome; serve, and be master. Few attain the power of silent teaching and the might of quietness. The true man is not selfish, but helpful. To know one's self is the best knowledge; the one who masters himself is a hero. Contentment is riches. One need not leave himself to know the world, and to know the right he need but to look into his own soul. Depend not on much learning. Vast is the gulf between good and evil. Be inaccessible to bribes and un-

worthy influences. Respect yourself and your calling. Display not your jewels to the vulgar. Yourself is of more value than your possessions. Become a child and you will become a man. Harmony with self is power; harmony with Tao is everlasting life. Three treasures are, compassion, frugality, and humility. Do good to the evil as well as to the good. Virtue is an armor to the good. Faithful words are not fine words. Bless, not harm; act, not strive. The best ruler governs by greatness of mind. The yielding is the strong. Be sparing in praise of the wise, and envy not. Rule by humility, service, and love Parade not your knowledge and smartness. Rule by letting alone. Have few regulations, few munitions of war, few gewgaws, and few penalties. Too many pet schemes, too much supervision—this is a calamity. "To wear fine clothes, and carry sharp swords, and be filled with eating and drinking, and to heap riches—that I call splendid robbery." Famine follows on the heels of war.

Such are some of the wise sayings and precepts of the Tao-te-king. They are certainly worthy of an honorable place in literature. If obeyed they would revolutionize the morals, the government, and the life of any people. Several translations have revealed them to the modern

world. At the revival of learning in China, the Tao-te-king attracted great attention, was much studied by philosophers, and called forth many commentaries. The Tao—supreme reason, universal soul, eternal idea, nameless void, mother of being, righteous way, or whatever may better express the meaning—is a worthy theme for the most earnest contemplation and profoundest study of the world's greatest minds.

The Taoists have produced many mythologies and legends, many rationalistic and heretic philosophies and religions, many visionary alchemies and astrologies—all this was possible because of the freedom of Tao and its influence in favor of independent and spontaneous development. We find also, in all ages of the development of this religion, great thinkers and great teachers of dynasties. It has maintained an honorable place as the rival of Buddhism and Confucianism in China. The Taoists worship the god of literature, and many medical divinities have risen from this school. By the study of plants the Taoists have added much to medical science. Among their wild theories is the theory that men are formed by material forces, and yet they often powerfully oppose Chinese materialism. They make extravagant demands upon historic credulity



TEMPLE OF TAOIST WORSHIPERS.

in declaring the antiquity and influence of their doctrines. Their occult speculations are marked by deep reverence and spiritual perception. They specially feed the imagination. Tao is the basis of the world, and human nature is the spiritual manifestation of Tao. Single passages in the teachings of Lao-tse possess an abstract and quietist tendency. These gave the first impulse to later fanatical developments.

While the Tao saints were meditative, they were also generally awake to the demands of their times. Their independent, simple, and pure lives gave them great moral authority. The wild extravagancies—searching for something to maintain imperishable youth, vegetable and metallic occult virtues which bring perfect and everlasting happiness, exorcisms and spells—these vagaries are diseases upon the system of the Tao-te-king, and diseases rendered easy if not invited by the importance given to invisible and hidden laws, stillness, silence and power over spiritual death.

In our first century, Chang Tao-ling, a great magician, was the chief professor and controller of later Taoism. "He left his books, talismans, and charms, with his sword and seal, to his descendants, and one of them, professing to be animated by his soul, dwells at this day on the

Lung-hû Mountain in Keang-se, the acknowledged head or pope of Taoism." Its temples, liturgies, and forms of worship were borrowed from Buddhism. While it has been doubted whether Lao-tse acknowledged the existence of God at all, modern Taoism is a system of the wildest polytheism.

The Kan-ing-pien, or "Book of Rewards and Punishments," is the second sacred book of importance in Taoism, and is pure in its moral teachings. It has been ascribed to Lao-tse, but can be traced no farther back than the tenth or twelfth century. According to the teaching of this book, or rather the commentaries thereon, various spirits, good and evil, attend the life of men, recording all their deeds, and reporting the same from time to time, to the court of Heaven. An account is opened with each man at his birth. He is then credited with a certain number of years, and certain temporal blessings. Whenever he commits an evil deed, days and blessings are subtracted from his life in proportion to the magnitude of his crime; on the other hand, whenever he does a good deed, similar additions are made. Long life and government office are the great rewards of virtue.

We present a selection of moral precepts from the Kan-ing-pien. They are no less divine

because announced by a Chinese philosopher. Truth is always and everywhere divine. These precepts sing to us through the ages the music of this old faith. We listen, and rejoice in the truth.

Do not tread a crooked path. Do not deceive even in the secrecy of your house. Perform virtuous actions. Real virtue belongs to the thoughts and intentions. Be kind to animals. Practice filial piety; love your younger brothers; respect your elders. Rectify your own heart, and then you can help others. Pity the orphan, and have compassion on the widow. Respect the aged, cherish the young. Do not injure even insects, plants, and trees. Bear with the misfortunes of others. Help those in danger. Be not proud of your own superiority. Yield much; grasp little. Be not offended at an affront. Do good without expecting a reward. Give without showing regret.

These precepts are more remarkable for compactness than those of Confucius. The morality taught is most strict. Willing was Confucius to tie China to the ancients; Lao-tse would break away from these venerable moorings and advance to something better. We will listen again to the substance of what is further taught in the Kan-ing-pien.

It is a crime to think contrary to justice, to act contrary to reason, to injure men secretly, to profit by the ignorance of men in order to deceive them, to divulge the faults of parents, to flatter superiors, to disregard favors received, to praise the undeserving, or to punish the innocent. It is forbidden to ascribe one's own evil deeds to others, to seek their places, or to desire their property. When we recognize faults, we should correct them; when we know duty, we should do it. He is guilty who frightens sleeping birds, kills those which have young, or wantonly breaks their eggs. The good man will not expose others to danger in order to place himself in safety; will not give bad goods in exchange for good, and will not abandon public good for private reasons. He is a criminal who seeks his own advantage at the expense of others, conceals their good qualities, reveals their secrets, injures their property or the instruments of their labor, or even harbors a wish to their pecuniary disadvantage. One should not take advantage of power in order to commit deeds of violence or oppression. We should neither cause suffering to men nor animals, nor yet should we set fires or open the dikes of rivers. To see the beauty of others and secretly desire to possess them, to ridicule their physical infirmities, to desire the

death of those to whom debts are due, to hinder the advancement of the worthy, to demand what is not due, to take by force, to obtain advancement by fraud, to estimate good and evil unjustly, to abandon one's self entirely to ease and enjoyment, to murmur against Heaven and criminate men, to rail against wind and rain, to cause quarrels, to enter foolishly into the company of the wicked, to disobey father and mother, and to speak otherwise than one thinks—these things are opposed to the law of Tao. The pure man avoids voluptuousness and hazards; he puts not on a pleasing countenance to conceal a wicked heart; he does not deal in adulterated food, uses no light weights and no short measures, deceives not in regard to the quality of his goods, nor takes too large profits. He teaches no false doctrines, loves not wine nor display, is neither jealous nor envious, is sincere and lives happily with his wife, and despises not the souls of his ancestors. The man who is inspired by the highest virtue does not resist the orders of superiors, makes nothing which is not useful, does not conceal a double heart, uses no imprecations against himself or others, and takes no interest in things clandestine and extraordinary. He does not borrow and not return, he receives no bribes, shows no disrespect to teachers, resents not injury, ridicules not saints

and sages, mocks not at spirits, nor calls Heaven and earth to witness in behalf of crime.

Such is the character of the teachings elaborated in this book. There are taught several fundamental religious truths: The consciousness of moral freedom, the necessity of perfect personal allegiance to right, and the certainty of future rewards and punishments—future to the conduct which evoked them, though, perhaps, having reference to the present life alone. While Confucius was a sage who taught practical wisdom, Lao-tse was a philosopher who taught practical morality. The latter sought the perfect rectification of the heart. He depended upon unseen, spiritual forces, and upon man's supposed natural instinct for right and truth. Let man alone, or teach by indirect methods, by quiet though earnest life, and he will be a good citizen, a good friend, and a good father. So thought Lao-tse.

The Tao-sse taught that good and evil deeds meet with arithmetical rewards and punishments in the present life. In this they recognized an important truth: the practical worldly value of virtue. As far as health and length of life and those blessings which depend upon them are concerned, we are persuaded that they are increased by virtue; that is, the virtuous man, other things

being equal, will live longer and more happily than he would have lived were he vicious. The mistake the Tao-sse make is in endeavoring to calculate, and apply their laws so as exactly to balance all accounts of all men in this life. Remembering that life is everlasting we have no difficulty with the problem. Perhaps the Tao-sse regarded the future, though their calculations refer only to the present.

All honor to the sages and religious reformers of antiquity. They had a work to do and they applied themselves heroically to its accomplishmennt. The present generation is learning to appreciate these great men of old. The world is better because they lived. We recognize them as voices in this world's moral wilderness preparing the way of their Lord and our Lord.

S. Wells Williams says: "The teachings of Lao-Tsze are not unlike those of Zeno; both recommend retirement and contemplation as the most effectual means of purifying the spiritual part of our nature, annihilating the material passions and finally returning to the bosom of the Supreme Reason."

Nine hundred and thirty works prized by the modern Taoists are ascribed to the authorship of Lao-tse, but he can not be held accountable for the modern extravagancies of his followers.

Says Dr. Joseph Edkins: "Taouism as it is popularly believed is one of the most abject of all religions that the world has known. There is much in it which is so wretchedly mean that the examination of it is quite dispiriting, and the reflection often occurs, Can the soul of man sink so low as this?" Yet Taoism is a state religion under governmental patronage.

The gods are numerous and among them those connected with different parts of nature occupy an important place. On the coast there are temples erected to the King of the Sea, the God of the Tide, and the Spirit of the Sea. On the banks of rivers shrines are erected to the Dragon King. There are also the God of Thunder, and the Mother of Lightning. Many stars are worshiped as gods.

"The stars are regarded as the sublimated essences of things. The world, for example, is made up of five kinds of matter, which contain each of them an essence or elementary substance. As the soul is an essence of matter, the purest form of matter in the body, so there are essences belonging to other things, which, when very pure, obtain a life and individuality of their own. They constitute the souls of coarse matter. Of these there is a series of five, which correspond to the five modes of subsistence

found in material nature, viz.: metal, wood, water, fire, and earth. These souls of the five elements rose, when highly purified, through the air to the region of stars, and became the five planets. Mercury is the essence of water, Venus of metal, Mars of fire, Jupiter of wood, and Saturn of earth. The fixed stars are essences of the souls of matter, and other essences, believed to wander through space, impelled by an internal active life, are also called stars, although not visible in the heavens. In this way the word star came to have, in the Chinese language, a meaning additional to the common one. A living material soul, the sublimated essence of matter, is so denominated. The process of thought in the materialistic philosophy of the Taouists was carried a step further. These stars and essences became gods. They were regarded as having divine attributes. The eye of the contemplatist of this school saw in the starry firmament the higher portions of the vast sea of ether of which our atmosphere forms the lower and grosser part. It is there that the star divinities revolve. They look down from their region of purity and stillness on the world of men, and they influence the fortunes of men invisibly, but most powerfully. It was by carrying out this way of thinking that alchemy and astrology

became an important part of the Taouist religion. They are necessarily the two favorite sciences of a materialistic religion like this. The one deals in essences, the other in stars; and they have each had an extensive influence on the formation of the Taouist system of divinities, as well as on the Taouist doctrine of immortality, and of the method of self-discipline by which immortality is to be gained." (Edkins: Religion in China, pp. 105–107.)

A star may descend and become incarnate in a man, thus raising him up and giving him a place among the gods. Such is Wen-chang, the god of literature. An extensive mythology is easily formed in such a system. The great founder of the religion, Lao-tse himself, is deified and becomes the third member of the triad of the Taoists. Having once started on the road here indicated the progress was easy to extensive mythologies, numerous divinities, degrading superstitions, demons and spirits, charms and magic formulæ, and every thing that would add to the wretchedness and degradation of the people. The low and the vile in religion may almost be said to have their culmination in modern Taoism.

III.

The Most Sage Teacher.

I.

LIFE OF CONFUCIUS.

THE Chinese toil with their hands. Their many important discoveries and inventions have not been turned to practical account, so as to lift from their shoulders this heavy burden of toil. Their language is monosyllabic and mechanical, and their religion teaches them how *to do*. It is hardly a religion, but rather a system of social and political ethics.

"To do, not to think about doing; to fashion the stuff of life, not to contemplate it; and to do and fashion after the most obvious, commonplace, realistic, and persistent way,—this is what seems legibly stamped on these square, heavy features, so slightly modifiable by time or space: the downward-drawn eyelid, the flattened profile, the uninspired air, the somewhat plump, muscular, enduring physique." (Johnson: Oriental Religions, China, p. 6.)

Among this busy, practical, working people in the district of Tsow in B. C. 551—it was a

time of great religious interest throughout most of the world—appeared Confucius, K'ung Foo-tsze, "The Master K'ung:" "the most sage ancient teacher" is the title on a statue erected to his memory by the Chinese Government. "One of the most remarkable men in the history of the human race." (Müller: Chips from a German Workshop, Vol. I, p. 307.)

Confucius was descended from noble ancestry, which traced back to B. C. 2637, to the time of Kang-he, inventor of the Cycle; or, less ambitiously, to the commencement of the Chow dynasty, B. C. 1121. Among his ancestors were not a few great men—statesmen, warriors, and scholars. His father was "a soldier of great powers and daring bravery." Although of noble descent, Confucius, like so many men who have stirred the world, was poor, and compelled to solve for himself unaided the great practical problem of food, shelter, and clothing, and right manfully he performed his task.

Married at nineteen years of age, he was soon after appointed keeper of the public stores of grain. The next year he was raised to a more responsible position and placed in charge of the public fields and lands. At twenty-two he began to teach, receiving students at his own house, and refusing none because of poverty.

(Analects, VII, vii.) He taught "letters, ethics, devotion of soul, and truthfulness." (Analects, VII, xxiv.) He did not waste his time in endeavoring to impart instruction to any student who was incapable of learning or who lacked that force of character and enthusiasm which would enable him to prosecute unaided a line of thought previously suggested. "When I have presented one corner of a subject to any one," says he, "and he can not from it learn the other three, I do not repeat my lesson." (Analects, VII, viii.)

His mother died in B. C. 528. As a memorial of their worth and his affection, he raised a mound over the remains of his parents, but when it fell from the violence of a storm, he recognized this as an evil omen and regretted that he had departed so far from the rules of antiquity. He early recognized his great mission in the world, for upon this occasion he said: "I am a man who belongs equally to the north and the south, and the east and the west."

In B. C. 523 Confucius studies music under a famous teacher, Sëang. He is introduced by a disciple to the Court of Chow. Here he meets his contemporary, Lao-tse, but can not understand his misty philosophy, and is despised in turn by the founder of the Taoists. They sep-

arate and do not meet again. Confucius returns to Loo, and his disciples increase to three thousand. To avoid the disorders of the State, he goes to Ts'e. Passing by the T'ae Mountain he notices a woman wailing by a newly made grave. He listens to her complaint. She says: "My husband's father was killed here by a tiger, and my husband also, and now my son has met the same fate." Confucius asks in astonishment why she does not remove from the place. She replies: "There is here no oppressive government." Turning to his disciples Confucius says: "My children, remember this, oppressive government is fiercer than a tiger." (Le-Ke, II, P. VI, iii, 10.)

He is appointed chief magistrate of Chung-too, where he soon produces a marvelous reformation in the manners of the people. He fills the offices of assistant superintendent of works and minister of crime. While minister of crime he introduces something closely resembling our present jury system. The characteristic story is related, that when a father appeared before him and accused his son of some crime, Confucius sent both to prison, giving as his reason for this strange procedure: "This father has not taught his son to be filial; to listen to his charge would be to slay the guiltless." The State was greatly

exalted under his wise administration. But the righteous must suffer persecution even as in the time of Christ. The Duke of Ts'e became jealous, and sent to Duke Ting, who employed Confucius, eighty beautiful girls accomplished in dancing and music, and one hundred and twenty of the finest horses, to steal away his affections from his efficient officer. The plot succeeded. The "Master" in disappointment and grief left Loo and journeyed westward to Wei.

Now follow thirteen years of homeless wandering, yet with constant teaching and devoted study. He writes the preface to the Shû King, digests the rites and ceremonies determined by the wisdom of the ancient sages and kings, collects and arranges the ancient national poetry, undertakes the reform of music, and performs other literary labors.

"In State affairs we hear but little more of him; but the ancient records of immortal men, their wisdom, rites, laws, the historic providence of moral order, are gathering in that silence of his latest years into a voice that shall echo through a hundred generations." (Johnson: Oriental Religions, Vol. II, pp. 581–2.)

In B. C. 478, on the fourth day of the fourth month, early in the morning, Confucius was seen walking in front of his door, with his hands

behind his back, dragging his staff, and saying to himself:

"The great mountain must crumble;
The strong beam must break;
And the wise man wither away like a plant."

He had had a dream that to him betokened death. He went to his couch, and in seven days was dead.

Duke Gae erected to his memory a temple, and ordered that at the four seasons of the year sacrifices should be offered to the departed sage. Since B. C. 194, when his tomb was visited by the founder of the Han dynasty, many emperors have made pilgrimages to the spot. K'ang-he, the greatest of the rulers of the present dynasty, set the example of kneeling in silence thrice before the image of the sage and each time laying his forehead thrice in the dust. In A. D. 57, it was commanded that sacrifices should be offered to him throughout the empire, and at the present day he has his temples in connection with all the colleges of the country. Here offerings are made on the first and fifteenth of each month; and again in the middle of Spring and Autumn his worship is performed with peculiar solemnities. In the imperial college, the emperor himself leads in the sacred services. There are no less than fifteen hundred and sixty temples dedicated to

Confucius, which are attached to the examination halls. There are sacrificed in these temples sixty-two thousand six hundred and six pigs, rabbits, sheep, and deer, and offered twenty-seven thousand pieces of silk annually.

The K'ung family now numbers from forty to fifty thousand persons, and the present chief enjoys large estates by imperial gift. He is called "Duke by imperial appointment, and hereditary continuator of the sage."

Confucius to-day, as for ages gone by, holds supreme sway politically, intellectually, and religiously over nearly one-third of the human race. He is the real emperor of China, the real schoolmaster of China, and the real object of the religious worship of China; for whatever other religons the Chinese may have, they are always true Confucianists.

All that we can gather touching the personal appearance of Confucius is that he was a tall man, of swarthy complexion, with a lump on his head. Legend declares that he had "nine and forty remarkable peculiarities," but it has been well said that a small fraction of that number would make any man a monster.

We have more material with which to form a picture of his social and official life, but all too insufficient. The memorabilia of loving disciples

have saved for us from the wrecks of time much curious information concerning his personal habits and peculiarities. We recognize him at once as a man of rule and ceremony. In his own village he looked "simple and sincere;" in the temple he spoke "minutely" but "cautiously;" when waiting in court, to officers of the lower grade he spoke "freely but in a straightforward manner," to those of the higher grade "blandly but precisely;" and when the prince was present he displayed "respectful uneasiness." When the prince called him, when he was passing the vacant place, when he was carrying the scepter, when he saw any one in a mourning dress, when he was at an entertainment and abundance of provisions were set before him, and on a sudden clap of thunder, his countenance would change. When called by the prince, or at his vacant place, or bearing the scepter, his legs would bend beneath him. And certainly it strikes us rather ludicrously to read that when the venerable sage ascended the dais, he held his robe with both hands so as to spread it evenly both before and behind, bent his body, and held his breath. It is also comical to think of him when officially receiving a public guest, as adjusting his robe as aforesaid, trembling in his legs and advancing rapidly with arms spread like the wings of a bird. We learn further that he

avoided red and purple in his garments. Some of these peculiarities appear, to Western people at least, very childish.

He liked his rice "finely cut" and his minced meat "cut quite small." He would not eat meat "not cut properly," nor without "proper sauce." He was a small eater, but in wine, like many in modern times, "he laid down no limit for himself;" but, unlike many, "he did not allow himself to be confused by it." While eating or while in bed he would not converse. "If his mat was not straight he did not sit on it." He always offered a little of his food in sacrifice. He was careful in the position in which he stood, in arranging his robes, and in the precision of his bows. We are gravely told that when riding out he bowed as low as the "cross-bar of his carriage," that "in bed he did not lie like a corpse," and that in his carriage "he did not turn his head quite round, he did not talk hastily, he did not point with his hands." This curious information, very welcome in the absence of any thing better, we gather from the fourth book of the Analects. It is only the great man whose minute peculiarities are worthy of record.

The end of the teaching of Confucius was not progress, but propriety, or progress in the line of propriety. On the other hand, he was a man

of flesh and blood. He paid sedulous attention to the comforts of the blind, taught respect for the young, considered children free from disrepute on account of the vices of their parents, sympathized with his disciples, and would not needlessly take the life of an animal; he was tender to the sick, had a fine sense of the humorous, was honest in his criticisms of the conduct and character of his followers, and tried them, and himself as well, by a lofty ideal test, to which even he had not yet attained; he was very generous in his charities for the weak and sinning, fearlessly used his opportunities for instruction, was ashamed of the glib tongue, hollow words, and simulation, and tampered not with self-respect; if the condition of holding an office was to part with his principles, he held to his principle and left the office; he believed that he is a coward who knows his duty but does it not; he was a student of human nature and opportunities, and laid claim to nothing but love of truth and virtue; and he was the model of a Chinese gentleman, a grand, great, true man—God's own nobleman.

Confucius was a man true and sincere. He came, as Carlyle has said of another, first-hand; a messenger from heaven, direct from the inner soul of things with which he communed; direct

from the heart of the universe, bearing a message to men; himself a revelation, a portion of reality, real as life, real as death. He came into the world in the very nick of time. A system somewhat like the feudalism of Europe in the Middle Ages prevailed, when, as Mencius says, "the world had fallen into decay, and right principles had disappeared. Perverse discourse and oppressive deeds were waxen rife. Ministers murdered their rulers, and sons their fathers." It was a mighty task to reform such abuses.

Confucius did not know that he was an original man—indeed that was a part of his originality. His testimony concerning himself is interesting, and can be appreciated only in his own words:

"The sage and the man of perfect virtue—how dare I *rank myself with them?* It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." (Analects, VII, xxxiii.) "Do you think I am aiming, by the exercise of memory, to acquire a varied and extensive knowledge? I am not doing this. My aim is to know myself—the mind which embraces all knowledge, and regulates all practice." (Analects, XV, ii, 1, 3, paraphrased.) "A transmitter and not a maker, believing in and loving the ancients—a man who

in his eager pursuit of knowledge forgets his food, who in the joy *of its attainment* forgets his sorrows, and who does not perceive that old age is coming on." (Analects, VII, i, xvi.) "In letters I am, perhaps, equal to other men, but *the character* of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to." (Analects, VII, xxxiii.) "I will not be concerned at men's not knowing me; I will be concerned at my own want of ability." (Analects, XIV, xxxii.) Thus modestly does the sage speak of himself.

Yet Confucius recognized the divinity of his mission, and implicitly relied on Heaven. "Alas!" he exclaims, "there is no one that knows me. . . . I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven; that knows me." "If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered." (Analects, XIV, xxxvii, 1, 2; xxxviii, 2.) Upon one occasion, when in great peril, he said: "After the death of King Wăn, was not the cause of truth lodged *in me?* If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth

perish, what can the people of K'wang do to me?" (Analects, IX, v, 1–3.) He feared not that the cause of truth would fail while Heaven endured, and considered loyalty to duty a stronger armor than a panoply of steel. A man conscientiously and earnestly working where Heaven places him—him Heaven protects.

The disciples of Confucius, and especially his later disciples, do not express themselves concerning their master with equal modesty. Their praise sometimes becomes even wildly extravagant. They describe him as benign, upright, courteous, temperate, complaisant, mild, dignified, majestic, respectful, easy, with no foregone conclusions, no arbitrary predeterminations, and no egotism. (Analects, I, x, 2; VII, xxxvii; IX, iv.) They declare: "The talents and virtues of other men are hillocks and mounds, which may be stepped over. Chung-ne is the sun or moon which it is not possible to step over." "Our master can not be attained to, just in the same way as the heavens can not be gone up to by the steps of a stair." (Analects, XIX, xxiii, 23; xxv, 3.) "Since there were living men until now, there never was another Confucius." (Mencius, B. II, P. I, ii, 23.) "Were our master in the position of the prince of a state or the chief of a family, we should find verified the descrip-

tion *which has been given of a sage's rule:* He would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented." (Analects, XIX, xxv, 4.)

This were praise sufficiently extravagant, but the disciples do not rest here. He is represented as possessed of all sagelike qualities, deep as an abyss and vast as heaven, and the equal of heaven, whom only the man possessed of all knowledge can know. "It is only he, possessed of all sagelike qualities, that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination. . . . His fame overspreads the Middle

Kingdom, and extends to all barbarous tribes. Wherever ships and carriage reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever the frosts and dews fall,—all who have blood and breath unfeignedly honor and love him. Hence it is said, 'He is the equal of Heaven.'" (The Doctrine of the Mean, xxxi, 1, 4.) "Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Who can know him but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtues! (The Doctrine of the Mean, xxxii, 2, 3.)

So strong was his hold upon the affections and veneration of his disciples. They considered him as almost a god. He was above them; they could not encompass his greatness.

II.

HIS TEACHINGS.

CONFUCIUS was the firm and consistent friend of industry. He believed in the homely Chinese proverbs: "To stop the hand is the way to stop the mouth," and "The dog in the kennel barks at his fleas; the dog that hunts does not feel them." Labor is the road to wealth, virtue, and happiness. Give work a fair chance and it will come out ahead at the last. The laboring man may not be able to make so great a stir in the world as the gentleman of independent leisure or the lazy idler betimes, but hunger never enters his door, nor does the sheriff, and when his years of labor end he can sing his song. Confucius helped make China an empire of industry.

The observance of the rules of propriety was a cardinal virtue in his ethics. "Respectfulness," says he, "without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination;

straightforwardness, without the rules of propriety, becomes rudeness." (Analects, VIII, ii, 1.) "The nine virtues," according to Kâo-yâo, are: "Affability combined with dignity; mildness combined with firmness; bluntness combined with respectfulness; aptness for government combined with reverent caution; docility combined with boldness; straightforwardness combined with gentleness; an easy negligence combined with discrimination; boldness combined with sincerity; and valor combined with righteousness." (Shû King, P. II, B. III, 2. Sacred Books, Vol. III, p. 54.)

This propriety, which should have its basis in the feelings of the heart, has been reduced to that which is merely outward, and is minute, precise, and mechanical. It makes a mathematical calculation of the circumstances, and measures bows and gestures by the quadrant, square, and compass. Propriety, decorum, and politeness—these are reduced to pulverization and taken in infinitesimals. Propriety becomes a master, and leads his servants about in chains. It has a body but little soul. You may practice bows and flexions, smiles and grimaces, gestures and compliments, and attitudes and scrapings of the feet, till the sun rises in the west, and be no more polite than a lamp-post unless the heart be moved; yet we must judge the teachings of Con-

fucius not by our own but by the Chinese standard, and thus judged, the voice of criticism is silent.

Confucius taught propriety in speech and the immortality of words—the importance of the subject must be readily admitted. The classics—the all-present genuine Confucian teaching—express the thought beautifully:

> "A flaw in a mace of white jade
> May be ground away;
> But for a flaw in speech
> Nothing can be done."

Therefore the advice is pertinent:

> "Do not speak lightly; your words are your own.
> Do not say, 'This is of little importance;
> No one can hold my tongue for me.'
> Words are not to be cast away,
> Every word finds its answer;
> Every good deed has its recompense."

(Shih King, P. III, B, III, ii, 5 *et seq.* Sacred Books, Vol. III, p. 415.)

Tsze Kung says: "For one word a man is *often* deemed to be wise, or for one word he is *often* deemed to be foolish. We ought to be careful, indeed, what we say." (Analects, XIX, xxv, 2.) "A fool's tongue is long enough to cut his throat," while "words fitly spoken are like apples of gold in pictures of silver." A word having once escaped from the lips can never be caught, but flies on its mission, living, active,

and immortal. Words, then, should be well chosen and well weighed before they are sent on their everlasting flight.

Confucius displays his genius in his definitions, some of which are most apt. *Learning* is the fulfillment of the relations of life. *Language* is not mere utterance, but keeping words close to the truth of things. *Distinction* is not notoriety, but "the man of distinction is solid and straightforward and loves righteousness." *Virtue* is "learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application—or learning and practicing duty." (Analects, I, vii; XIII, iii; XII, xx; XIX, vi.) The great sage shows his sterling honesty in nothing more than in such definitions.

Confucius taught the supreme value of personal character. It has been said that the character of the first emperor, Alexander of Russia, was worth a constitution. "A good character is a coat of triple steel, giving security to the wearer, protection to the oppressed, and inspiring the oppressor with awe." (Colton.) Confucius would maintain the sanctity of individual conscience. He would never lose his responsible personality. There is a straightforward manliness in his teaching which is refreshing. "Hold

faithfulness and sincerity," says he, "as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them. The commander of the forces of a large State may be carried off, but the will of even a common man can not be taken from him." (Analects IX, xxiv, xxv.)

He would deal honestly with himself, and would daily examine himself as to business honesty, sincerity in friendship, and loyalty to the teaching of the sages. (Analects, I, 4.) He loved virtue and was willing to pay the price. "The way to gain a good reputation is to endeavor to be what you desire to appear." Character is better than reputation. Confucius says: "I am not concerned that I have no place. I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known." (Analects, IV, xiv.)

To be, and not to appear, is of the first importance, and self-culture is the first duty. The wise man will assail his own vices, and not another's, and will cultivate his own virtues. The knowledge of self is the highest knowledge. Affectation is dishonesty. "When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it,—this is knowledge." (Analects, XII,

xxi, 3; II, xvii.) This is a most desirable kind of honesty. Real character belongs to the inner life. The substance of the three hundred pieces of the Book of Poetry may be expressed in the four words, "Have no depraved thoughts." (Analects, II, ii.) Rest can be attained only by the triumph of principles and the perfection of virtue. Man must be at peace with himself, with the nature of things, and with heaven.

Some of the teachings of the sage reach a lofty height. To catch their spirit we must keep close to the words of the classics. According to the most venerable of Chinese documents, the superior man is a model of humility and honesty. He "toils with success, but does not boast of it; this is the height of generous goodness, and speaks of the man who with (great) merit yet places himself below others. He wishes his virtue to be more and more complete, and in his intercourse with others to be more and more respectful." "There is no helmet and mail like leal-heartedness and good faith, and no shield and tower like propriety and righteousness." (Yî King, Appendix, iii, 45; Khang-hsi Editors on Appendix, i, xxix. Sacred Books, Vol. XVI, pp. 362, 363, 236, 237.)

Man need not look far for help to assist him to the acquisition of virtue. Help is very near

him, even in his heart. Small things, silent voices, modest actions, these are mighty, and to him who has spiritual senses outspoken and manifest. Says the master: "There is nothing more visible than what is secret, and nothing more manifest than what is minute, and therefore the superior man is watchful over his aloneness," over himself when he is alone. "That wherein the superior man can not be equaled is simply this, his *work* which other men can not see." (The Doctrine of the Mean, i, 3; xxx, iii, 2.)

To the same effect are the passages which follow: "If you do not attend jealously to your small actions, the result will be to affect your virtue in great matters; in raising a mound of nine fathoms, the work may be unfinished for want of one basket of earth."

"Looked at in friendly intercourse with superior men,
You make your countenance harmonious and mild;
Anxious not to do any thing wrong.
Looked at in your chamber,
You ought to be equally free from shame before the light which shines in.
Do not say, 'This place is not public;
No one can see me here.'
The approaches of spiritual beings
Can not be calculated beforehand;
But the more should they not be slighted."

(Shû King, P. V, B. V, 2. Sacred Books, Vol. III, p. 150; Shih King: Sacred Books, Vol. III, p. 316.)

The silent and unseen works of God are mightiest.

> "The doings of high Heaven
> Have neither sound nor smell."
> (Shih King: Sacred Books, Vol. III, pp. 379, 380.)

Confucius had no patience with conceit, none with idleness, and none with a yielding spirit. He would possess continuance, perseverance, and persistence. The reward may be long delayed, but will be sure at last. "With time a mulberry-leaf becomes satin," is a proverb of his country. He will choose the right, and "firmly hold it fast." If another man succeed by one effort, he will succed though he be compelled to make a hundred efforts. If another man succeed by ten efforts, he will make a thousand efforts, if need be. He will be himself in every situation, and will never surrender to discouragement. (The Doctrine of the Mean, xx, 18–20; xiv, 1–3.) When his own spirit witnesses to his purity of heart, he has neither anxiety nor fear. He holds faithfulness and sincerity as first principles, and ever seeks righteousness. (Analects, XII, iv, 1, 3; x, 1.)

Some of his descriptions of "a complete man" are worthy of a place among the choicest human utterances. The following is a fair sample:

"The man who in view of gain thinks of righteousness; who in view of danger is prepared to give up his life; and who does not forget an old agreement, however far back it extends,—such a man may be reckoned a complete man." Righteousness, in his view, is absolutely essential, and righteous acts must be performed with a pure heart, with a humble spirit, and with gracefulness and kindliness. Nine things are subjects of thoughtful consideration: To see clearly, to hear distinctly, to be mild, respectful, sincere in speech, and reverently careful in business, to seek the solution of doubts, to guard against anger, and to meditate on righteousness. (Analects, XIV, xiii, 2; xv, xvii; XVI, x; XIX, xxi.)

There is rare wisdom in the following condensed sayings: "Man is born for uprightness. They who know the truth are not equal to those who love it, and they who love it are not equal to those who find delight in it. It is virtuous manners which constitute the excellence of a neighborhood. It is only the truly virtuous man who can love, or who can hate others. If a man in the morning hear the right way, he may die in the evening without regret. The superior man does not set his mind either for any thing or against any thing; what is right he will follow. I have seen men die from treading on water or

fire, but I have never seen a man die from treading the course of virtue. The determined scholar and the man of virtue will even sacrifice his life to preserve his virtue complete. Virtue is not left to stand alone. *He who practices* it will have neighbors." (Analects, VI, xvii, xviii; IV, i, iii, viii, x; XV, xxxv, viii; IV, xxv.)

It has been said that the Golden Rule of Christ is to be found in the teachings of the Chinese sage. He approximates to this, but falls infinitely short. There follow the best things which he has said.

There is a rule within by which duty may be measured. "Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand." "He whose goodness is a part of himself is the real man." "Man has received his *nature* from *heaven.* Conduct in accordance with that nature constitutes what is right and true." (Analects, VII, xxix; Mencius, VII, ii, 25; The Doctrine of the Mean, I, i.) The good man is intensely human. Evil is an accident which has come to humanity. A man is most human when most divine. There is a root of goodness in any wickedest man. So Confūcius can teach: "To be able to judge *of others* by what is nigh *in* ourselves; this may be called the art of virtue." (Analects, VI, xxviii, 3.) We can not fail to see in these utterances

the reaching of a great soul after a great truth. We follow him as he makes a nearer approach. "Tsze-Kung asked, saying: 'Is there one word which may serve as a rule of practice for all one's life?' The Master said: 'Is not RECIPROCITY such a word?'" He then gives this interpretation of the word: "What you do not want done to yourself, do not do to others." (Analects, XV, xxiii.) This law of reciprocity is mentioned several times, and the man who practices it is said to be not far from perfect virtue. (Analects, XII, ii; V, xi; The Doctrine of the Mean, xiii, 1, 2, 3; Mencius, B. VII, P. I, iv, 3.) Confucius calls the principle elsewhere "just an entire sincerity," and again the "measuring square." (The Doctrine of the Mean, xiii, 4; The Great Learning, X, 1, 2.)

Comparing this with the Golden Rule of Christ, we discover several radical differences. The rule, "All things whatsoever ye would that men should do unto you, do ye even so to them," is positive, propulsive, and active; the rule of the Chinese sage is negative, restraining, and passive. The Gospel rule is of universal applicability, having to do with man as man; the rule of Confucius is for his own countrymen alone, and is confined to the five recognized relations of society—the relations of sovereign and minister, father and

son, husband and wife, elder brother and younger, and friend and friend. (The Doctrine of the Mean, xx, 8.) In the only positive application of the rule which we find in the works of Confucius, the important relation of husband and wife is not even mentioned. (The Doctrine of the Mean, xiii, 4.)

Evidently the sage had not grasped the golden rule. A demonstration of this statement is at hand. Some one asked: "What do you say concerning the principle that injury should be recompensed with kindness?" Lao-tse taught, "Recompense injury with kindness." He replied, "Recompense injury with justice, and recompense kindness with kindness." (Analects, XIV, xxxv, 1, 2, 3.) This was considered the greatest stretch of magnanimity. The wisest sages have not the clear vision of Christ in their moral teaching.

There is often somewhat of wavering when the sage touches the point under discussion. He was not always sure of his ground. The rule of right is not in the individual conscience, but rather in the consciousness of humanity. "There is no invariable model of virtue; a supreme regard to what is good gives the model of it. There is no invariable characteristic of what is good that is to be supremely regarded; it is found where there is conformity to the uniform consciousness (in

regard to what is good.)" (Shû King, P. IV, B. VI, 3. Sacred Books, Vol. III, p. 102.)

Confucius taught the irresistible power of personal character and personal example. "The root of his force is faith in unrecognized virtues and the unseen ideal powers of the soul." (Johnson: Oriental Religions, China, p. 580.) This lesson of disinterested virtue he would follow to its legitimate end. The ground and pledge of national unity and prosperity is the personal character of the rulers and the virtue of the people. It is the one remedy for all governmental and social difficulties of all times. This is prominently shown in his dealings with personal emergencies, as recorded in his conversations with his disciples, his criticisms and admonitions, and his counsels to princes. His political maxims are most remarkable. Consider the following: Remember, the proper end of punishment is to make an end of punishment. Only the good should determine criminal cases. Deal with evil as if it were a disease in your own person, and with the people as if you were guarding your own child. Do not cherish anger against the obstinate and dislike them. Seek not every quality in one individual. Measures of government must be varied to meet the demands of the times. Government officers are the shepherds of Heaven. (Shû

King, P. V, B. XXI, 3; B. XXIV, 2; B. XXVII, 3. Sacred Books, Vol. III, pp. 233, 247, 259, etc.) "Heaven in its wish to regulate the people, allows us for a day to make use of punishments." (Shû King, P. V, B. XXVII, 4. Sacred Books, Vol. III, p. 260.) The strength of the kingdom depends on the virtue of the sovereign, not on the insignia of authority. Heaven blesses the goodness of the wise. A former king had said: "From generation to generation let your descendants refrain from harming one another." (Spring and Autumn, VII, 3; V, 27.) Such teaching sounds strange even in these modern times, after the enlightenment of more than twenty-five hundred years. A great light had risen in China in these far distant ages, and that light shines in the world to-day.

The power of influence, and the power of example in the ruler, Confucius held to be almost omnipotent. The object of government is to make the people contented and virtuous. The safety of the empire consists in the happiness of the people, and the emperor himself should be the most virtuous man in the empire. The first of all requisites to successful government is "the confidence of the people in the ruler." "He who soothes us is our sovereign; he who oppresses us is our enemy." (Analects, XII, vii, 1; Shû King,

P. V, B. I, 3, Sacred Books, Vol. III, p. 130.) This teaching is not the less valuable because of its patriarchal flavor. Doubtless we have departed too far from patriarchal ideas. Ke K'ang asked how the thieves in the State were to be overcome, and was answered with severe honesty, to his complete discomfiture: "If you, sir, were not covetous, although you should reward them to do it, they would not steal. . . . Let your *evinced* desires be for what is good and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it." (Analects, XII, xviii, xix.) Confucius again and again returns to the theme. At the risk of being tedious, we present his own words rather than a paraphrase. They will also give us a taste of Chinese classic literature, the fountain from which educated Chinese have drunk for these thousands of years.

"Go before the people *with your example*, and be laborious in their affairs. . . . Be not weary in these things." "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed." (Analects, XIII, i, 1, 2; vi.) Of the nine standard rules given

to all who would govern a State, "the cultivation of their own character" is the first. "If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he can not rectify himself, what has he to do with rectifying others? When a ruler, as a father, a son, and a brother, is a model, then the people imitate him. In a state, *pecuniary* gain is not to be considered to be prosperity, but its prosperity will be found in righteousness." (The Doctrine of the Mean, xx, 12; Analects, XIII, xiii; Great Learning, ix, 9; x, 22.) "The ruler must himself be possessed of *good* qualities, and then he may require them in the people. He must not have *the bad qualities* in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them." "Let there be the men, and the government will flourish; but without the men, the government decays and ceases. With the *right* men the growth of the government is rapid in the earth. . . . Therefore the administration of government lies in *getting proper* men. Such men are to be got by means of *the ruler's* own character." (Great Learning, ix, 4; The Doctrine of the Mean, xx, 2, 3, 4.)

Influence is immortal and omnipotent. Character will rebound. If you would have men live virtuous lives, give them a specimen of such a life. If you would be respected, be respectable. If you call the world names, the world will return the compliment. The Chinese sage will do us a benefit by calling our attention to this power of influence.

The scepter of authority, according to this system of political ethics, is virtue. The emperor has a right to rule, and the people have a right to be ruled virtuously. The emperor should set an example of the highest virtue. For this he is responsible. Confucius taught that the saints should rule the earth, and so much confidence did he have in the validity of this teaching that he was willing to stake the very political existence of a country on the steps necessary to the attainment of this supreme object. It must needs be more than whispered in these times and in this land, where the day draws rapidly near, yea, is upon us—the day in the which, at least according to the teachings of certain semi-pessimistic political philosophers, political virtue is not the rule but the exception—that this doctrine of the ancient sage, so grand in its conception, so happy in its embodiment in Chinese history, so glorious in its possibilities—this doctrine of the

right of virtue to rule and the right of the people to be ruled by virtue lies at the very basis of all political teachings in this vast empire—an empire whose history is the phenomenon of the world—and that Confucius just as clearly taught that when the emperor parted with his scepter of high virtue, the people had the right—yea, it was their duty, yea, they were compelled by their very political creed—to hurl him from the throne and set another in his place.

Reverence to parents was another important lesson enforced by the sage. Equally with Moses, he taught, "Honor thy father and thy mother," and no one can contemplate the history of that wonderful people without thinking of the fulfillment of the promise, "that thy days may be long upon the land which the Lord thy God giveth thee." "Hold thy parents dearest of all; from them come life, property, liberty, law," says Cicero. "Reproach not thy parents, but defer to them in tenderness," says the Koran. "Respect gray hairs," says Phocylides. Mencius taught that the duty of the emperor to his father must take precedence of his duty to the State. The patriarchalism of the State has its root in the family. Parents are venerated in life; they are venerated in death; and the sacrifices offered to the shades of the departed throughout the

Chinese empire were at the first, doubtless, rather acts of respectful veneration than real worship. If modern China worships ancestors, this is a departure from the customs of the most ancient people.

The religion of Confucius was his philosophy, and his philosophy was his religion. He sought to be immediately practical in his teachings. He asked not concerning his destiny. He appealed not to the motive of future retributions. These questions were forced upon the attention of Confucianism in later years by the influence of other religions, but the sage himself regarded them not. Taking man as he found him, he would ask how he should live his earthly life that it might be lived well.

The philosophy of Confucius was further developed by his disciples. They taught that underneath the variety manifest in all the existences and forces of the universe there is real unity. The abstract and the concrete, the material and the immaterial, the Creator and the creature, cause and effect, force and matter, were confounded. They would indeed at times speak of them as separated, but this was a rhetorical expedient that they might speak intelligently. The individual, the family, and the State are parts of one plan. In fact, individual self-consciousness

is largely lost in the consciousness of the State. The State was placed first; the individual only existed as a part of the State and for its good.

There is an eternal, harmonious order in the universe. Duty is to follow the rules of propriety—that path which is consistent with the nature of things. Not progress, but propriety, was the theme. Confucius looked not forward with ardent hope toward a new and more glorious future, but backward with sadness and regret toward the golden age of the ancients. He taught that man should be evenly balanced, and act in equilibrium. He should not become original, not strike out for himself, not rise too high nor fall too low, but reduce every thing to a dead level, flutter ever between two boughs, and live in this uncertain but convenient betweenness. This is the mean path. A man has attained the highest virtue when he naturally recognizes and follows the mean path so as not to break the universal harmony; that is, when he spontaneously observes the complicated and minute rules of propriety. Man can walk in a path already made, but must not open a new way. He can imitate, but must not create. This principle has made the most conservative of nations still more conservative. The China of to-day is the China of two thousand years ago.

Man is endowed by birth with a nature perfectly good. "Good," indeed, seems sometimes to mean practically nothing more than the maintaining of a path between good and evil, so as to preserve their harmonious balance.

Confucius taught not distinctly of a personal God, yet the classics furnish a number of passages of clearer vision. "God is with you," is said to the warrior. We meet also with the expression, "the bright and glorious God," and Thang, the Successful, "grandly administered the bright ordinances of God." (Shih King: Sacred Books, Vol. III, pp. 342, 382, 321; Shû King, P. V. B. xix, 3; Sacred Books, Vol. III, p. 221.)

"King Wăn ascends and descends
On the left and the right of God."

"This King Wăn,
Watchfully and reverently,
With entire intelligence, served God,
And so secured the great blessing.
His virtue was without deflection."

"Great is God,
Beholding this lower world in majesty."
(Shih King: Sacred Books, Vol. III, pp. 378, 381, 389.)

This God exercising, as he does, a foreseeing providence, can be none other than the Supreme.

"How vast is God,
The ruler of men below;
How arrayed in terrors is God,

With many things irregular in his ordinations!
Heaven gave birth to the multitudes of the people,
But the nature it confers is not to be depended on.
All are (good) at first,
But few prove themselves to be so at the last."
(Shih King: Sacred Books, Vol. III, pp. 410, 411.)

Confucius, as has already been remarked, did not teach immortality with distinct utterance. When Ke Loo asked about serving the spirits of the dead, the sage answered: "While you are not able to serve men, how can you serve *their* spirits?" When asked about death, he answered: "While you do not know life, how can you know about death?" (Analects, XI, xi.) His creed was summed up in these words: "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them." Yet "he sacrificed to the dead, as if they were present," because he loved the ceremony. (Analects, VI, xx; III, xii, 1, 2; xvii, 12; X, viii, 10; xiii, 1.) He sacrificed to Heaven and earth, yet he taught "He who offends against Heaven has none to whom he can pray," surely a sad and mournful doctrine. (The Doctrine of the Mean xix, 6; Analects, III, xiii, 2.)

Concerning the ancestral worship of the common people of China, we gather little information from the classics. The royal worship was preceded by fastings and purifications. A great

concourse of dependent princes assembled. "The departed spirits hover between heaven and earth." The sound of music and the libation of spirits attract the spirits and secure their presence. The sacrificial ceremonies, at which a red bull and other victims are offered, are accompanied with dancing. During the preparatory fast, which lasts three days, the sacrificer meditates on the person of his ancestor till his complete image fills his mind's eye, after which he sees him constantly until the ceremonies have closed. Departed ancestors are personated by living relatives of the same surname, who receive the honors offered to the spirits. In the sacrifice of a victim, the fat was burned with fragrant herbs. (Shih King: Sacred Books, Vol. III, pp. 304, 305, 370.)

Concerning the primal innocence of man the teaching of the classics is clear. "The people are born good, and are changed by (external) things." China has its golden age, with which we may compare the paradisaical age of several other nations. "*Khih* yû was the first to produce disorder." (Shû King: P. V, B. XXI, 3; B. XXVII, 2. Sacred Books, Vol. III, pp. 234, 255.)

Calamities are sent as punishments for sins. Moral causes have produced the disorders of the

present times. "Of old the former kings of Hsiâ cultivated earnestly their virtue, and then there were no calamities from heaven. The spirits of the hills and rivers likewise were all in tranquillity; and the birds and beasts, the fishes and tortoises, all enjoyed their existence according to their nature. But their descendants did not follow (their example), and great Heaven sent down calamities, employing the agency of our (ruler), who was in possession of its favoring appointment." "The former king kept his eye continually on the bright requirements of heaven." (Shû King: P. IV, B. IV, 2; P. V, B. V, 1. Sacred Books, Vol. III, pp. 93, 96.)

Man freely chooses good or evil, and is hence responsible to heaven, and God is just to reward him according to his works. Thang says: "The great God has conferred (even) on the inferior people a moral sense, compliance with which would show their nature invariably right." "The way of Heaven is to bless the good, and make the bad miserable." "What Heaven appoints is without error." (Shû King, P. IV, B. III, 2. Sacred Books, Vol. III, p. 90.) Heaven attunes the mind to virtue, but can not compel its pursuit.

"Heaven enlightens the people,
As the bamboo flute responds to the earthen whistle;
As two half maces form a whole one;

As you take a thing, and bring it away in your hand,
Bringing it away without any more ado,
The enlightenment of the people is very easy."
(Shih King: Sacred Books, Vol. III, p. 409.)

Choice sayings, like the following, are worthy of being gathered and woven into an immortal wreath: "Great Heaven makes no mistakes." "The innocent cry to Heaven." "Heaven loves and compassionates the people." "Your crimes, which are many, are registered above." "It is not Heaven that cuts short men's lives; they bring them to an end themselves." "It is virtue that moves Heaven." Kings are vicegerents of Heaven, and correlates of God. "Great Heaven has no partial affections; it helps only the virtuous." "Heaven gives length of days to the just and to the intelligent." "Awful though Heaven be, it yet helps the sincere." "Sacrifices of fragrant virtue ascend to Heaven." "God leads men to tranquil security." "You should stand in awe of the punishment of Heaven." "It is not Heaven that does not deal impartially with men, but men ruin themselves." "Calamities sent by Heaven may be avoided, but from calamities brought on by one's self there is no escape." "The spirits do not always accept the sacrifices offered to them; they accept only the sacrifices of the sincere." "Good and evil do not wrongly befall

men, but Heaven sends down misery or happiness according to their conduct." "Do not think yourselves so large as to deem others small." Thus there are proclaimed in these venerable classics the kindness, the providence, the holiness, the impartiality, and the justice of Heaven.

We present a festal ode entire:

"Heaven protects and establishes thee
With the greatest security;
Makes thee entirely virtuous,
That thou mayest enjoy every happiness;
Grants thee much increase,
So that thou hast all in abundance.

Heaven protects and establishes thee;
It grants thee all excellence,
So that thine every matter is right,
And thou receivest every heavenly favor.
It sends down to thee long-during happiness,
Which the days are not sufficient to enjoy.

Heaven protects and establishes thee,
So that in every thing thou dost prosper.
Like the high hills and the mountain masses,
Like the topmost ridges and the greatest bulks,
Like the stream ever coming on,
Such is thine increase.

With happy auspices and purifications thou bringest the offerings,
And dost filially present them,
In Spring, Summer, Autumn, and Winter,
To the dukes and former kings;

And they say,
'We give to thee myriads of years, duration unlimited.'

The spirits come,
And confer on thee many blessings.
The people are simple and honest,
Daily enjoying their meat and drink.
All the black-haired race, in all their surnames,
Universally practice thy virtue.

Like the moon advancing to the full,
Like the sun ascending the heavens,
Like the everlasting southern hills,
Never waning, never falling,
Like the luxuriance of the fir and the cypress,—
May such be thy succeeding line!"

(Shih King: Sacred Books, Vol. III, pp. 347–349.)

Personal responsibility is loudly proclaimed in not a few passages.

"It is not Heaven that flushes your face with spirits,
So that you follow what is evil and imitate it."

"Shall not those whom Great Heaven does not approve of,
Surely as the waters flow from a spring,
Sink down together in ruin?"

The punishment of death was administered to the drunkard. Spirits were "distilled from the black millet, and flavored with odoriferous herbs." They were employed in sacrificing, and worshipers were permitted to use them in moderation, nevertheless we meet with the strong testimony: "When Heaven sends down its terrors, and our people are thereby greatly disorgan-

ized and lose their virtue, this may be traced invariably to their indulgence in spirits." (Shü King, P.V, B. XXVIII, 2; B. X, 1. Sacred Books, Vol. III, pp. 267, 274.)

The following lines may be compared with Mosaic legislation—Deut. xxiv, 19, 20:

> "May it first rain on our public fields,
> And then come to our private!
> Yonder shall be young grain unreaped,
> And here some bundles ungathered;
> And here ears untouched—
> For the benefit of the widow."
>
> (Shih King: Sacred Books, Vol. III, p. 373.)

Poetry and music had an important work in the early history of the Chinese. "Poetry is the product of earnest thought. Thought cherished in the mind becomes earnest; then expressed in words, it becomes poetry." "To set forth correctly the successes and failures (of government), to affect heaven and earth, and to move spiritual beings, there is no readier instrument than poetry." "If a man were permitted to make all the ballads of a nation, he need not care who should make its laws." A minister of state in the time of Elizabeth judged of the dispositions of peoples by reading all manner of collections of their ballads.

Confucius was a great patron of poetry. The

ancient kings of China studied the current poems of their States. According to tradition, "every fifth year the Son of Heaven made a progress through the kingdom, when the grand music-master was commanded to lay before him the poems of the different States, as an exhibition of the manners and government of the people." (Quoted by Legge in Sacred Books, Vol. III, pp. 290, 291.)

The personal teaching of the sage is remarkably free from superstitions, yet the Chinese from earliest times believed in dreams, omens, and divinations. Diviners and soothsayers formed an influential class. The old methods of divination were by means of the tortoise-shell and the Khî plant. Ku Hsi says: "The tortoise, after great length of years, becomes intelligent; and the Khî plant will yield, when a hundred years old, a hundred stalks from one root, and is also a spiritual and intelligent thing." By means of these objects spiritual beings were questioned and their knowledge utilized. The outer shell of the tortoise was removed, and the inner portion, on which were the marks of the muscles, was smeared with black pigment. When fire was applied, the manner of drying presented the indications which were read by the wise. Again forty-nine stalks of the Khî plant (*Achillea mil-*

lefolia) were manipulated to form diagrams from which also the knowledge of spirits was revealed. (Sacred Books, Vol. III, p. 145. Note by Dr. Legge.)

Appeals were generally made to Heaven, but sometimes also to various stars—the Milky Way, the Weaving Sisters, the Draught Oxen, Lucifer, Hesperus, the Rabbit Net, the Sieve, and the Ladle. (Shih King: Sacred Books, Vol. III, pp. 363, 364.) Sacrifices were offered to hills, streams, and trees.

Supernatural births are mentioned. Kiang Yüan "trod on a toe-print of God," and bore Hâu-*kî*, to whom the kings of Kâu traced their lineage. He was exposed in a narrow land and protected by sheep; he was placed in a wide forest and preserved by wood-cutters; and he was laid on the cold ice and covered by birds.

The phœnix, a fabulous bird, which lighted only on the *Dryandra cordifolia*, "chief of the three hundred and sixty classes of the winged tribes," was believed to have appeared in the land whenever things went prosperously. (Shih King: Sacred Books, Vol. III, p. 396 *et seq.*)

The influence of Confucius as the founder of the literary class in China, has equaled his influence as teacher of political and social ethics. He was himself an ideal scholar. He made the

ethical principles and traditions of the ancients subjects of profound study, and gave them clear and positive form. He gave to China a pure literature. "No nation of the world, of whatever religion, possesses a literature so pure. It has been said that there is not a single sentence in the whole of the classical books, nor in their annotations, that may not, when translated word for word, be read aloud with propriety in any family circle of England," and we may add of America. (Johnson: Oriental Religions, China, p. 29.)

The Chinese are emphatically a literary nation. The school-master is honored, and education is universal and encouraged by extensive governmental patronage. "China is a vast open volume. Every thing is stamped with the written words of man. Walls, doors, pilasters, are but the bearers of felicitous mottoes, apothegms, original or proverbial; apartments are covered by 'flowery scrolls' hung in pairs, artistically devised to express in elegant sentences—ethical, amatory, dramatic, enigmatic—contrasted or corresponding images of feeling. Temples are books of wise sayings, oracular responses, divine names, which spill over on the surrounding rocks. Lanthorns are scribbled; dresses are not only worn but read. A good sentence well penciled is the most

dainty of gifts; a shop-front is a public gratuity of scribbled puffs and cards of invitation; a house-door sighs in the name of its owner, 'May I be so learned as to hide ten thousand volumes in my mind,' or announces that 'by literature the people become great.'" (Johnson: Oriental Religions, China, p. 192.)

Chinese literature is the most voluminous of any in the world. There are fourteen hundred and fifty commentaries on the Yî King. There are hundreds of encyclopedias. One of these fills fifteen hundred volumes. A work on provincial topography fills one hundred and eighty-two volumes. There are public libraries in every capital, and circulating libraries have existed from times immemorial. The Royal Academy publishes standard works on history, law, and letters, and distributes them to two million scholars.

The literary class are influential in government, and educated Confucianists receive the government patronage. Education is the road to every public office, from the lowest to the highest. The most perfect system of competitive examinations for public office which the world has seen, originated in China in the seventh century before the Christian era. This system has been a pronounced success. "Here, then, is a spectacle for the nations. A political system

founded on competitive disciplines in the best historical and literary resources attainable; this material substantially moral, and this culture in theory, and to a good degree in practice, peaceful, philanthropic, democratic,—a political system like this taking precedence of war, policy, trade, subsisting at the very least for two thousand five hundred years, perhaps much longer, through all changes natural and civil, controlling wild nomads and bringing hundreds of millions into a single whole, as uniform and orderly as it is complex and refined." (Johnson: Oriental Religions, China, pp. 248, 249.) The Chinese competitive examination system for securing men of ability in the service of the government, is a system to command the respect of all nations and all times.

This system has prevented the formation of a privileged aristocracy in China. Literary pursuits have taken the precedence of war. With such a system in practical operation there can be no caste, no slaves, and no ruling oligarchy. "There can be no doubt as to the important and beneficial results it has accomplished, with all its defects, in perpetuating and strengthening the system of government, and securing to the people a more equitable and vigorous body of magistrates than they could get in any other way." (Williams: The Middle Kingdom, Vol. I, p. 565.)

III.

WORSHIP.

THE most ancient imperial worship is solemn, funereal, and elaborate. The Altar of Heaven is its chief center. This is about two miles from the royal palace. The emperor, with two thousand attendants, repairs to the temple the evening preceding the Summer solstice or some other day appointed for this imposing service, and in the park of the Altar of Heaven spends several hours in silent meditation. To fix his thoughts, a copper image of a Taoist priest is carried before him in the procession, and placed before him when he reaches the fasting hall. The left hand of the image is raised, and the three fingers placed over the lips command silence.

Three terraces of marble, circular in form, lead to the holiest place of the altar, which is in the center of the upper terrace surrounded by eighty-one stones, arranged in circles. This is the southern altar. On the north are the ancestral tablets, and beyond this a circular wall; and

still beyond, the northern altar, upon which is a lofty temple, with its triple roof of blue tiles. On the south-east is the furnace for the burnt sacrifice, nine feet high and seven feet wide, just outside the low inner wall which surrounds the altar. One hundred and fifty feet from the inner is the outer wall, beside which is the pit for burying the hair and blood of the victims. Animals which are used for food are sacrificed, the place for sacrifice being on the east side of the altar. The animals are kept in a house north-east of the altar. Near at hand is the practicing hall for the musicians and dancers who assist in the worship.

The sacrifice is considered a banquet to which Shang-te and the emperor's ancestors are invited. The emperor kneels on the holiest place, before him and facing south is the tablet of Shang-te, and the tablets of his ancestors are arranged in two rows facing east and west. Before each tablet offerings are placed—millet, rice, onions, bamboo, parsley, celery, vermicelli, beef, pork, fish, hare, deer, and various condiments—chestnuts, plums, walnuts, balls made of wheat flour, balls made of buckwheat flour, and many other dishes variously prepared, also jade-stone, and silk to be burnt, a heifer, the five instruments of Buddhistic worship, and candelabra. At the south-

west is the table at which the emperor reads the prayer. On the second terrace on the east side are placed the tablets of the sun, the Great Bear, the five planets, the twenty-eight constellations, and one tablet for all the stars; and on the west side are placed the tablets of the moon, clouds, rain, wind, and thunder. Some of the offerings of the first terrace are wanting on the second, and before the tablet of the stars are also placed special offerings of a bullock, a sheep, and a pig, all full grown.

Many pieces of silk are burnt in honor of Shang-te, the emperors, and the spirits of the heavenly bodies, the wind and the rain.

The sticks of incense, made of fragrant wood, are burnt, and their smoke rises as acceptable prayers.

The emperor is the high-priest of the people in all national sacrifices. Having put on his sacrificial robes, guided by the masters of ceremonies, he ascends the altar and takes his position near the cushion in the center. Princes and nobles arrange themselves on the terraces, steps, and pavement. The emperor kneels, burns incense, and, prostrating himself thrice before the chief tablet, nine times places his forehead on the floor. All the attendants join in these humble prostrations. Meantime two hundred and

thirty-four musicians have been employed. The music ceases, and the emperor kneels at a table, offers the jade and silk, and rises. And now there is a song. Bowls of hot broth are brought, wherewith the heifer is sprinkled. Then follows "The Song of Universal Peace." The emperor presents bowls of food before the various tablets and the first cup of wine. More music. The emperor reads the prayer at the table. The prayer is placed in a casket with the silk on the table for the silk and jade. Prostrations. The second and third cups of wine. Music: "The Song of Excellent Peace," and "The Song of Harmonious Peace." Dances with slow steps keep time with the music. When the songs are ended, there is heard a voice from the third terrace: "Give the cup of blessing and the meat of blessing." These are presented to the emperor who partakes of the wine and returns them. Prostrations. The viands are removed. "Song of Glorious Peace." The tablet of heaven is taken to the tablet chapel. The prayer tablet, the worshiping tablet, the incense, the silk, and the viands are burned in the green furnace—the emperor viewing the ceremony. The silk, incense, and viands offered to the tablets of the emperors are burned in the braziers prepared for this purpose. This closes the ceremonies.

At the Altar of Earth there are similar ceremonies, when not only the earth and the emperors, but also the mountains, seas, and rivers of China are worshiped.

The Temple of Ancestors contains the tablets of the ancestors of the emperor for several generations. There are also tablets of relatives, high officers, and other persons of merit. To them are offered food and clothing as though they were living. The ceremonies are quite similar to those which have been already described. The emperor kneels during these ceremonies no less than sixteen times, and knocks his head against the ground thirty-six times.

There is another ancestral temple in the palace, and a temple at each emperor's tomb. There are also altars for the worship of the spirits of land and grain.

Such is the imperial worship of the celestial empire.

The temple erected to Confucius is an important structure, as we may well imagine, in the religion of China. In the hall of sages, seventy-two of his most distinguished followers are ranged on either side of "the most holy ancient sage." Sacrifices are offered to Confucius at the equinoxes. Oxen and sheep are placed in front of

A TEMPLE OF BUDDHA.

his tablet, the flesh of which is afterwards divided among the literati.

Sometimes there is a statue of the sage, though this is for ornament rather than worship. The tablet, however, called "the place of the soul," is worshiped, not with prayers but with mute and reverential prostrations.

The more exclusive followers of Confucius are the wealthy and the learned. He is still the schoolmaster of China. Children bow to him when they enter school, and men bow to him when they enter the examination hall to take their degrees.

There are temples erected to distinguished persons of the city and virtuous women, as well as to Shin-nung, who first taught the people agriculture. (Edkins: Religion in China, pp. 18–42.)

"In every household, a shrine, a tablet, an oratory, or a domestic temple, according to the position of the family, contains the simple legend of the ancestral names written on a slip of paper or carved on a board. Incense is burned before it, daily or on the new and full moons; and in April the people everywhere gather at the family graves to sweep them, and worship the departed around a festive sacrifice. To the children it has all the pleasant associations of our Christmas or

Thanksgiving; and all the elder members of the family who can do so come together around the tomb or in the ancestral hall at the annual rite. Parents and children meet and bow before the tablet, and in their simple cheer contract no associations with temples or idols, monasteries or priests, processions or flags and music. It is the family, and a stranger intermeddleth not with it; he has his own tablet to look to, and can get no good by worshiping that bearing the names of another family. . . . There is nothing revolting or cruel connected with it, but every thing is orderly, kind, and simple, calculated to strengthen the family relationship, cement the affection between brothers and sisters, and uphold habits of filial reverence and obedience." (Williams: The Middle Kingdom, Vol. II, pp. 237, 238.) In such a system there can be no priestly caste, parental authority is maintained, and the wife and mother is placed on an equality with the husband and father.

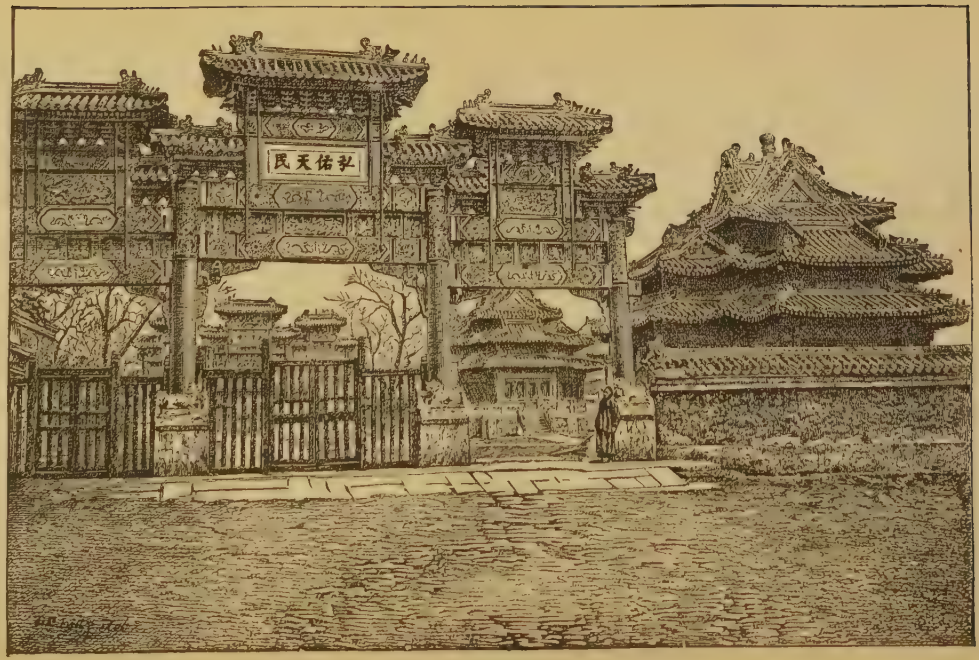
Concerning the three systems of religion of China, Edkins says:

"Confucianism speaks to the *moral* nature. It discourses on virtue and vice, and the duty of compliance with law and the dictates of conscience. Its worship rests on this basis. The religious veneration paid to ancestors—for that

is the worship of this system—is founded on the duty of filial piety. The moral sense of the Chinese is offended if they are called on to resign this custom.

"Taoism is *materialistic.* Its notion of the soul is of something physical, a purer form of matter. The soul is supposed to germ immortality by a physical discipline, a sort of chemical process, which transmutes it into a more ethereal essence, and prepares it for being transferred to the regions of immortality. The gods of Taoism are also very much what might be expected in a system which has such notions as these of the soul. It looks upon the stars as divine. It deifies hermits and physicians, magicians and seekers after the philosopher's stone and the plant of immortality.

"Buddhism is different from both. It is *metaphysical.* It appeals to the imagination, and deals in subtle argument. It says that the world of the senses is altogether unreal, and upholds this proposition by the most elaborate proofs. Its gods are personified ideas. It denies matter entirely, and concerns itself only with ideas. Most of the personages adored by the Buddhists are known to be nothing but fictitious impersonations of some of these ideas. The Buddhist worship is not reverence paid to beings believed to



PILAU AND HALL OF INSTRUCTION.

be actually existing; it is a homage rendered to ideas, and it is only supposed to be reflex in its effects. Their worship is useful as a discipline, but not effectual as prayer. The Buddhist, if he can obtain abstraction of mind from the world in any other mode, need not pray or worship at all.

"These three systems, occupying the three corners of a triangle—the moral, the metaphysical, and the material—are supplemental to each other, and are able to co-exist without being mutually destructive. They rest each on a basis of its own, and address themselves each to different parts of man's nature." (Edkins: Religion in China, pp. 59, 60.)

One or all of these religions—they may all be professed at the same time by the same persons—do not satisfy the human soul. China gropes in darkness.

Confucianism from which most might have been expected has long been a system void of energy and vitality. The doctrines of the sage are held in theory and quoted, but are practically denied. Few make the slightest attempt to attain to his ideal of a princely man. Justice and humanity are not insisted upon in government. There are hypocrisy and corruption everywhere. Precept and practice in family and in social life are widely separated. The system of education

that prevails is a fatal bar to all healthful progress. The advance already made has been in spite of this system. The literati are bigoted and narrow-minded, and live at constant variance with the precepts of the sage.

"As long as the past is considered to have the monopoly of wisdom and learning; as long as Chinese scholars content themselves with the dust and ashes of bygone centuries, as long as the tendency every year is to increase the height of these walls of ultra-conservatism, which confine them to the narrow inclosure of ancient experience and traditional knowledge, and shut them out from the rich fields of knowledge yet unexplored, whose very existence they would ignore, so long will the nation, even in its advanced age, appear but a stunted child, dwarfed in stature, and weak in intellect." (Henry: The Cross and the Dragon, p. 77.)

The system of ancestor-worship is that which binds together the three religions of China. It is more ancient than Confucius, and received his sanction. It has the authority of many passages in the classics, and is the universal religion of the empire. Such a religion reduces filial piety to reverence for the dead, and such worship performed before the tablets of ancestors will atone for a whole life of neglect. Nor is the feeling that

of true reverence, but rather of fear of personal harm or misfortune. The spirits of the departed need comforts corresponding to those enjoyed by the living, and unless they are gratified they will injure and persecute those who have neglected duties so imperative. Sanctioned by the ancients, Confucius, the classics, the three religions, the emperor, and universal practice, ancestor-worship binds the living to the graves of the dead.

IV.

Brahmanism and Hinduism.

I.

COUNTRY, PEOPLE, LITERATURE.

THE Plateau of Iran, the old homestead of the Aryan race, lies between the Hindoo-Koosh and the Armenian Mountains. It is naturally the geographical center of the Eastern Hemisphere. "There, at the intersection of the continental axes," says Reclus, "stands the real apex of the earth." From this rises the mighty mountain system of Asia. The Bolar Mountains extend toward the north, and are crossed by the Thian-Shan and Altai Mountains stretching far eastward separating frozen Siberia from Mongolia and Tartary. Westward extend the Hindoo-Koosh to a distance of between four hundred and five hundred miles, rising to a height of twenty thousand feet. They are lost in the border of the Persian desert, but are continued again along the southern shores of the Caspian, and in broken ranges even through Asia Minor. Eastward from the same point radiate the Himalaya, Karakorum, and Kuenlun. The last extend even

through China. The Himalaya and Karakorum Mountains extend one thousand five hundred miles eastward to the Brahmapootra, rising to the extreme height of twenty-nine thousand feet, or about five and one half miles. Here along the various ranges is the grandest scenery on earth—colossal mountains, deep gorges of twilight gloom, frightful precipices, awful depths, dark forests, eternal snow, boundless wastes of ice, sublime heights, and vast solitudes never trodden by man. "The drift of forty centuries of human history lies amidst their recesses and strewn over the spaces which they inclose; attesting what storms and tides of life have preceded our own; vestiges of aspiration and achievement hid in prehistoric times; relics of old religions; inscriptions in mysterious tongues; local names whose vague etymological affinities suggest startling relations between widely separated ages and races. The highways of the oldest commerce strike across this plateau and out from it on either side; and caravan tracks of immemorial age hint the lines of those primitive migrations that issued from its colossal gates."

Mythology and tradition point affectionately to this spot. Here is the Hindoo Mount Meru, center of the seven worlds. Here are Borj and Arvand, the Persian celestial mountain and river.

The Maha-bharata says: "Kashmir is all holy, inhabited by saints." The plateau of Pumer is regarded by the tribes of Asia as "the dome of the world." Here is Balkh, the "Mother of Cities," the primitive home of the Zoroastrian faith. Here are sacred lakes and fountains, the attraction of pious pilgrimage. These giant mountains are the origin of the rivers of Asia. Here the primitive Aryans lived, wondered, worshiped, died, and here their ashes lie. The Himalayas—"The Dwelling Place of Snow," as the name means—looked down upon them, but are forever silent as to their history. Streams which have become sacred—the Oxus, the Yaxartes, the Indus, the Ganges—listened to their prayers and hymns of simple faith and joined their own voices in their worship, but reveal not to their descendants their wonderful secrets. The only voice which comes up from the mists of time and speaks of this primitive race is the voice of language. The words which they spoke have come down to us. We may talk with the ancestors of Hindoo, Persian, Greek, Roman, Sclave, Teuton, Celt. By the researches of Burnouf, Bopp, Pictet, Eichhoff, Schleicher, Kuhn, Fick, and many other scholars in the field of comparative philology, the lexicon of the speech is being made out, and we are already able to read

many chapters in this early history. "Winged words, statues in sound, words that burn," have revealed to us "thoughts that breathe" as they breathed three thousand years ago.

The primitive Aryans were agricultural, and already lived in fixed habitations. Their chief wealth consisted of cattle. They dwelt in houses with doors, roofs, and windows. The cow, the sheep, the goat, the horse, and the dog had been domesticated. Years were numbered by winters. The climate, animals, and plants corresponded with what we know of ancient Bactriana. They used yokes and axles wrought in metals, spun and wove, had various vessels of wood, leather, metal, and terra cotta, and manufactured musical instruments of reeds and shells.

Words designating the herd gave them the names for race, tribe, trade, property, family relations, master, king, inn, and guest. So important was the cow that she gave names for morning and evening.

These primitive people built boats with which they navigated their streams. Their weapons were bows and arrows, swords, lances, and clubs. They wore bucklers, went forth to war in chariots, and were called to arms by the sound of conchs and trumpets. They possessed fortified towns of sufficient strength to stand a siege. In time

of war they employed spies, and reduced their conquered enemies to slavery. The rights of property in flocks and lands were respected, and customary formalities attended business transactions. Domestic relations were characterized by respect, tenderness, and love. Father was "protector, supporter," showing that he was considered the head of his household and that his children were entitled to his protection and support. Mother was "the fashioner, the endeared, the cherished one," showing that the affections of the family centered in her. Brother was "the helper," sister "the one who pleases," and daughter "milkmaid," a very useful employment among a pastoral people. Husband was "lord," and wife "mistress," indicating a relation of comparative equality. Brother-in-law was "playmate," applied to the younger brothers of the husband.

The ideas of conscience, law, and transgression were fully developed. They conversed concerning the soul and the spirit, and called man "the thinker." They believed in spirits, good and bad, and exorcised the latter. They believed in immortality and a heaven of eternal bliss. In language, in mythology, and in the main religious instincts the Aryan race is one. Such are some of the facts revealed by language concerning

their character while they yet dwelt on the plateau of Iran.

But the Rig-Veda itself shows us the Indic branch of the race, already in the Punjab, or, perhaps, in some of its earliest hymns, in Cabul. We know not what impulse drove them from their home, whether pressure of population, famine, war, desire of conquest, love of adventure, religious strife, or several or all of these combined. Our acquaintance with them is confined to India.

India, the land of mountains and rivers, plateaus and valleys; the land of luxuriant foliage and abundant harvests; the land of the banyan with its forest of hanging roots, the leafless wild cotton-tree, the tall tamarind, the stately palm, the all-important bamboo, the yielding cocoa-nut, the mulberry and the silk, the sweet-scented mango and the costly lac dye; the land of the delta and the jungle, the leopard and the tiger, the lion and the elephant, the rhinoceros, the buffalo, and the antelope; the land of the deadly cobra, the scorpion, and the crocodile; the land of rich mythology, prodigious literature, inexhaustible resources, and glorious promise for the future,—India, the religious, the intellectual, and the populous, is the adopted home of the Indic branch of the Aryans.

Aside from several books of the Old Testament Scriptures, and the Egyptian and Assyrian monumental records in their early stages of development, the Indian literature is the most ancient in the world. Different writers have sought to establish its great antiquity, from tradition, astronomical data, the birth of the great Buddhist reformer in the sixth century before Christ, and the period of Panini, the first celebrated grammarian, in the fourth century before Christ. Evidence derived from such uncertain sources has not been entirely satisfactory. But there are other reasons for believing in the great antiquity of Indian literature. In the most ancient parts of the Rig-Veda, we find the race living in the Punjab and Cabul. In later portions of the Rig-Veda, we can trace the spread of the race as far as the Ganges. In the writings of the following period, we may trace their further progress until in the time of Megasthenes, an embassador of Seleucus, they have covered Hindustan. Again, the Rig-Veda speaks the language of a people who worship the powers of nature. From such ancient beginnings we may follow the Hindoo mind through almost all stages of religious development—the classification of the powers of nature, the discovery of an underlying unity, an increase of the number of gods by the

deification of their attributes and of abstractions, the classification and co-ordination of the divinities, and the recognition of the unity of the Supreme Being. The changes undergone by the language are another evidence of extreme antiquity. Though we are thus led to a very remote period, we can not fix upon any definite chronology.

The first period of Indian literature is the Vedic. There are four Vedas: the Rig-Veda, the Sama-Veda, the Yajur-Veda, and the Atharva-Veda. To each Veda belong three distinct parts—Sanhita, Brahmana, and Sutra. The Rig-Veda is the original store of songs which the Hindoos possessed on the banks of the Indus, and which they used for "invoking prosperity on themselves and their flocks, in their adoration of the dawn, in celebration of the struggle between the god who wields the lightning and the power of darkness, and in rendering thanks to the heavenly beings for preservation in battle." The Rig-Veda is subdivided according to the families of authors to which the hymns are ascribed into ten mandalas, eighty-five chapters, one thousand seventeen hymns, and ten thousand five hundred and eighty verses. The origin of the religious ideas of the most ancient parts of the Vedas precedes the breaking up of the primitive Aryan

family. Classic mythology has its explanation in the Vedas, as has been abundantly illustrated in the writings of comparative mythologists. These hymns contain also valuable information concerning the origin and development of Persian legends.

In early Vedic times the Hindoos lived on the banks of the Indus. The race was divided into many tribes which were frequently hostile to each other. The people led a patriarchal life, and the father was priest of his own household. A special priest was required only at the great sacrifices. Caste was unknown, and woman occupied an honored position. Queens and other poetesses composed songs of exquisite beauty. Marriage was held sacred. The powers of nature were invoked and celebrated in hymns of praise. These powers were also dependent on human aid. Sin, as the Christian understands sin, seems to have been unknown.

To the Rig-Veda belong two Brahmanas, the Aitareya, and the Sankhayana, and each of these has a commentary. The former Brahmana treats of the Soma sacrifice, the latter of the entire sacrificial system. To each Brahmana is annexed an Aranyaka, or "forest portion," to be studied by those who have retired to the forest to lead the secluded and contemplative life of mystic

devotion. There are other commentaries and glosses of considerable importance. The object of the Brahmanas "is to connect the sacrificial songs and formulas with the sacrificial rite, by pointing out, on the one hand, their direct mutual relation; and, on the other, their symbolical connection with each other. In setting forth the former, they give the particular ritual in its details; in illustrating the latter, they are either directly explanatory and analytic, dividing each formula into its constituent parts, or else they establish that connection dogmatically by the aid of tradition or speculation. We thus find in them the oldest ritual, the oldest linguistic explanations, the oldest traditional narratives, and the oldest philosophical speculations." (Weber: Indian Literature, p. 12.)

Several Sutras are attached to the Brahmanas, and there are numerous writings discussing meter, pronunciation, the authors of the songs, the deities addressed, mythologic fables and legends, and the magic efficacy of reciting selections from the hymns.

The Sama-Veda and the Yajur-Veda have gathered about them similar sacred writings, but we must not attempt a review of Sanskrit literature in this work.

The origin of the oldest portions of the Veda

has been placed as early as B. C. 1200. The sacred literature was handed down from memory. Such is still the case to a more limited extent in India.

The second period of Indian literature is marked by the development and perfection of epic poetry and the various philosophical systems. Besides these there were works on astronomy, medicine, war, music, painting, sculpture, metallurgy, cookery, perfumery, dress, ornaments, law, custom, duty, penance, and the art of stealing.

The literature of ancient Hindustan has left us about ten thousand works in Sanskrit, of which manuscripts are still extant, and a great multitude of works have been mentioned only by name. This immense field must be explored to appreciate fully the religious faith of these old peoples.

II.

VARUNA, INDRA, AND OTHER GODS.

THE number of Hindoo gods is variously stated in the sacred writings. Yaska makes them three,—Agin, whose realm is the earth; Vayu, or Indra, the god of the air; and Surya, whose place is in the sky. Various texts of the Rig-Veda make the number thirty-three, eleven to each of the spheres. Again the number is raised to three thousand three hundred and thirty-nine, and finally in modern Hinduism we have three hundred and thirty millions of gods and goddesses.

Concerning the origin of the gods, there is great variety of statement. Some passages of the Rig-Veda speak of them as immortal, but they are not generally so regarded. It is said that they acquired immortality through austerities, and that they became immortal through sacrifices. The authors of the Brahmanas did not regard the gods as essentially immortal, but subject, at least as to their corporeal part, to the same law of dissolution that binds other exist-

ences. Their souls are imperishable, and, like human souls, are either born again in other bodies or absorbed in the Supreme Brahma. Former gods are mentioned, who lived previous to the present gods of their mythology. The gods are omnipotent, and their decrees can not be thwarted; they know the intents of the heart, and reward the pious and punish him who neglects the sacrifices.

To the early Indian, Nature is divine. Every thing which affects him for good or evil may become an object of adoration. Mountains, rivers, trees, plants, the horse, the cow, the dog, various spirits, instruments of sacrifice, the war-chariot, weapons, the plow, the furrow,—these are addressed in prayer and song.

Dyans and Prithiva, Heaven and Earth, are early Aryan gods, and are the parents of gods and men and all creatures. A hymn says: "At the festivals (I worship) with offerings, and celebrate the praises of Heaven and Earth, the promoters of righteousness, the great, the wise, the energetic, who, having gods for their offspring, thus lavish, with the gods, the choicest blessings, in consequence of our hymn. With my invocations I adore the thought of my beneficent father and that mighty inherent power of the mother. The prolific parents have made all creatures, and

through their favors have conferred wide immortality on their offspring." (R. V. I, 159, 1, 2. Muir: Sanscrit Texts, Vol. V, p. 21.)

Varuna, originally the all-embracing heavens, with Mitra, rides upon his chariot, golden-hued at break of day and iron-hued at sunset. Arrayed in golden mail, he is surrounded by obedient messengers. His house has a thousand rooms, and the palace which he occupies with Mitra has a thousand columns. Thousand-eyed, he is far-sighted and beholds all things in heaven and earth. The sun, his golden-winged messenger, is called the eye of Mitra and Varuna. He is king of all, both gods and men, powerful, martial, commanding, terrible, and possessed of great wisdom. He has created and upholds heaven and earth, and dwells in all worlds as their sovereign. The wind is his breath. It is he who has opened boundless paths for the sun, and has plowed channels for the rivers; it is he on whom, unshaken as a mountain, his laws rest. By them the moon walks forth in brightness, and the stars gem the blue sky.

Varuna knows the flight of birds, the course of the ship, the path of the wind, the words of man, and all secrets. "No creature can even wink without him." "When any man thinks he is doing aught by stealth, the gods know it all;

(and they perceive) every one who stands or walks, or glides along secretly, or withdraws into his house or into any lurking place. Whatever two persons, sitting together, devise, Varuna the King knows it (being present there as), a third. . . . He who should flee far beyond the sky, would not there escape from Varuna the King. His messengers, descending from heaven, traverse this world; thousand-eyed, they look across the whole earth. King Varuna perceives all that exists within, as well as beyond, heaven and earth. The winkings of men's eyes are all numbered by him." He controls the destinies of men, instructs the poets, and is supplicated to drive away evil and forgive sin. His worshiper prays: "Wherever we men, O Varuna, commit an offense before the heavenly host; wherever we break thy law through thoughtlessness, have mercy, Almighty, have mercy." (R. V. VII, 85.) His fixed purposes are unobstructed even by the immortal gods. He is righteous, and the lord of truth and light, avenging sin and falsehood. The character of Mitra, the sun, is similar. (Royal Asiatic Society. New Series, Vol. I, pp. 77–88.)

Indra is the "name of the well-known god who, in the Vedic creed, stands at the head of the gods of the middle region, the atmosphere. The most prominent manifestation of his power

is the battle which he has to fight with the thunder-bolt (vajra) in the thunder-storm, against the demoniac powers. In his origin he is not the supreme, but the national and favorite god of the Indo-Aryan tribes, a type of heroic power used for noble ends; and with the gradual fading away of Varuna he advances more and more into prominence."

The deities of earth and sky were probably older than the deities of the air, yet in Zend we have Indra, or Andra, as the name of an evil spirit. The battles with the dark powers all take place in the air, not in the sky or heaven. There, there are eternal light and eternal peace. Indra is the most popular of the Aryan gods, and more hymns are dedicated to him than to any other god. Indra and Agin are said to be twin-brothers. When but an infant, Indra showed himself a warrior.

There are accounts of Indra's birth which seem to be mere descriptions of the thunder-storm raging through the air. "Thy father is considered to be the mighty Heaven; the progenitor of Indra was an excellent workman, in that he begat the noisy wielder of the stout thunder-bolt, who is immovable as is the earth from its seat." "In terror at thy vehemence the heaven trembled; in terror at thy fury the earth

trembled; at thy birth the firm mountains tottered, the plains crumbled, the waters dispersed." (R. V. IV, 17, 4, 2.) Other accounts of his birth have a decided anthropomorphic look, or rest on speculation. So he is not only the offspring of Heaven and Earth, and of Aditi, but also the Sun of Truth, and born of might.

To the Indian, the home of the waters was the highest heaven. Varuna sends down the fertilizing rain. But there are legions of air demons who arrest the beneficent waters, drive them away, and imprison them in the cloud mountains. Indra is sent by the gods to set the waters free. He comes, conquers the demons, and liberates the water-streams which now bless the earth. The battle over, sun, dawn, and sky appear, and the gods return whence they had gone for safety. The demons are pursued to the uttermost regions of darkness, and peace and order again reign. Such is the ever-recurring battle. Indra is the god of battle—first with evil spirits, then in engagements among men. The chief of these demons was Vritra, generally identified with Ahi, the serpent or dragon. Sometimes he is called a wild boar or a wild beast. The clouds were symbolized as mountains or fortifications of demons which Indra carried by assault, or the caves in which the waters were imprisoned, and

which Indra split open by his thunder-bolts. Vritra wraps himself in mist and defends himself with thunder, lightning, and hail He strives to terrify his foe. The gods, all save Indra, flee, but return to sing to the Vritra-slayer songs of joy. Heaven and earth and all that is therein tremble. Indra's lightnings cause the heavens to shriek. Tvashtri, who forges his thunder-bolts, falls prostrate in terror. Strengthened with a copious soma-draught, Indra is invincible and conquers. His thunder-bolt dashes the enemy in pieces. Vritra is subtle, but Indra more subtle. He strikes off his head with his hundred-jointed thunder-bolt; he tears him in pieces; he dashes him under the hoofs of his war-horses; he hews asunder the clouds; he sets the imprisoned waters at liberty; he hastens away with speed; the light of heaven shines down upon the scene, and nature rejoices.

Indra slays other demons—the Dasyus, the Dasas, and the Rakshases. He grinds them "as though with a millstone;" he burns, strangles, crushes under his feet, and dashes them in pieces. The Panis have driven off the cows or rain-clouds. Indra sends his messenger, Sarama, who finds their tracks. The god follows to their prisons, splits open the rock, and sets them free. Indra also restores order to the universe, creates sun,

moon, plants, trees, and all things, and bestows wealth and abundant offspring. His worshipers look to him for all blessings. He is the helper of the upright and the friend of poets. He is approached with reverence, but sometimes also with familiarity and humorous coarseness of expression. He renders personal assistance to men, helps the blind and the lame, rescues children abandoned by their parents, and gives to old maids the bloom of youth.

Indra is the mightiest of the gods, and absolutely immeasurable. He takes the heavens on his head, and the remotest ether is not distant to him. Heaven and earth do not suffice for his girdle. "Were the earth ten times as great, and though men live forever, yet thy greatness would still be celebrated day after day." (R. V. I, 52, 11.) Both mountains and worlds tremble at his breath. His will determines all things. He holds the tribes of men in his hands; the worlds are but a handful when he grasps them. He is unrestrainable and irresistible. He sees and hears all things, and when he roars even the deaf hear and tremble. Thus forever is he invincible. All treasures are his; he rules over man and beast; he watches the herds with the eye of the sun. He is a flowing stream of possessions, a depository of riches, and vast as four oceans,

while he is the most generous of all givers. He grows not old; months and years do not consume him nor waste him away. Faithful and sinless, most skilled in song, and unapproachable in wisdom, no one has fathomed his power.

When he drinks soma, he puffs out his handsome cheeks; when he is done, he shakes his golden beard. He is golden-cheeked, golden-haired, golden-armed, golden-formed, brilliant, wonderful, splendid, and even like the sun in glory. He hangs about him the fleecy clouds for an ornament. He can assume any form at will. He rides in a golden chariot, and speeds through the air swifter than thought, lashing on his sorrel steeds with a golden whip, while they snort and neigh, prance and rear. They have golden manes, and their eyes are bright as the sun. They are harnessed by the power of prayer. His thunderbolt is golden or brazen, and three, four, or hundred-edged, and thousand-pointed. He is sometimes armed with bow and golden arrows, hundred-pointed, and winged with a thousand feathers.

Indra is particularly addicted to drinking the soma, and the hymns and prayers addressed to him stimulate his energies. The effects of soma are described in R. V. VIII, 48, 3:

> "We've quaffed the soma bright,
> And are immortal grown;

We 've entered into light,
And all the gods have known.
What mortal now can harm,
Or foeman vex us more?
Through thee beyond alarm,
Immortal god, we soar."

The hymns are abundant and extravagant in his praise. "Thou hast grasped in thine arms the iron thunder-bolt; thou hast placed the sun in the sky to be viewed. . . . (Dwelling) on the further side of this atmospheric world, deriving the power from thyself, daring in spirit, thou, for our advantage, hast made the earth, the counterpart of (thy) energy; encompassing the waters and the sky, thou reachest up to heaven. Thou art the counterpart of the earth, the lord of the lofty sky, with its exalted heroes. Thou hast filled the whole atmosphere with thy greatness. Truly, there is none other like unto thee; whose vastness neither heaven and earth have equaled, nor the rivers of the atmosphere have attained its limit." (R. V. 52, 8–14.)

"He has filled the terrestrial region; he has fastened the luminaries in the sky. No one like thee, Indra, hath been born, or shall be born; thou hast transcended the universe." (R. V. I, 81, 5.) "He who fixed the quivering earth; who gave stability to the agitated mountains; who

measured the vast atmosphere; who propped up the sky, he, O men, is Indra." (R. V. II, 12, 2.) "Not all the gods are able to frustrate the counsels" of Indra. "Through fear of thee, Indra, all the mundane regions, however steady, totter; heaven and earth, mountains, forests, every thing that is fixed, is afraid at thy coming." (R. V. VI, 31, 2.) "Whose command and empire, no one—whether god or audacious mortal—can resist." (R. V. VIII, 82, 11.) (Journal American Oriental Society, Vol. XII, pp. 117, 198. Muir: Sanskrit Texts, Vol. IV, pp. 99 ff.)

Thus from the god of the air he has grown to be a god supreme and universal; from a nature deity he has become an anthropomorphic god, beneficent and kind, the god of battle, the god of wealth, and the god of all.

Vayu, god of the wind, frequently associated with Indra, occupies but a small space in the Rig-Veda. He is the son-in-law of Tvashtri, and begat the Maruts from the rivers of heaven. With Indra he is entitled to the first draught of soma. He moves in a shining car drawn by ninety-nine, a hundred, or a thousand horses, yoked by his will. He frequently occupies the same chariot with Indra. This chariot is golden and touches the very sky.

To Vata, another name of the god of the

wind, the following hymn is addressed: "(I celebrate) the glory of Vata's chariot; its noise comes rending and resounding. Touching the sky, he moves onward, making all things ruddy; and he comes propelling the dust of the earth. The gusts (?) of the air rush after and congregate in him as women in an assembly. Sitting along with them on the same car, the god, who is king of this universe, is borne along. Hasting forward, by paths in the atmosphere, he never rests on any day. Friend of the waters, first-born, holy, in what place was he born? Whence has he sprung? Soul of the gods, source of the universe, this deity moves as he lists. His sounds have been heard, but his form is not (seen.) This Vata let us worship with an oblation." (R. V. X, 168.) (Muir: Sanskrit Texts, Vol. V, pp. 145, 146.)

The Maruts or Rudras, the gods of the tempest, seldom mentioned in connection with Vayu, are often found with Indra. They are twenty-seven or twenty-six in number, and are the sons of Rudra and Prisni. They are like sons to Indra, and are said to be children of the ocean, and sons of heaven. Of golden hue and sunlike brilliancy, they are like blazing fires. They are playful as children or calves, and are also compared to black swans. "Spears rest upon your

shoulders, ye Maruts; ye have anklets on your feet, golden ornaments on your breasts, luster in your ears, fiery lightnings in your hands, and golden helmets placed upon your heads." (R. V. V, 54, 11.) "Adorned with rings, they were conspicuous like the sky with stars." Decorated with garlands, armed with lightnings, gleaming like flames of fire, borne along like the tempests, they dart their thunder-bolts and split Vretra into fragments, and distribute showers upon the earth. They open a path for the sun, and cause the worlds to quake. In their fury they rend the trees of the forest, and roar like lions till all creatures are afraid. Their golden chariots, winged and drawn with ruddy steeds, flash forth lightnings. Indra is their leader, and in several passages they are said to worship him. (Muir: Sanskrit Texts, Vol. V, pp. 143 ff.)

Rudra—Siva—is the last member of the later Hindoo triad, and corresponds with Agni of the first triad, as Vishnu corresponds with Indra. In the Rig-Veda he is described as "brilliant as the sun," and he "shines like gold," and is "the best and most bountiful of the gods." (R. V. I, 43, 5.) As "the greatest physician of physicians," he "commands all remedies," and is invoked to heal the diseases of men. He protects and preserves from calamity.

In the Vajasaneyi Sanhita, besides many praiseworthy epithets, Rudra is also called "the lord of thieves, the lord of pilferers, the lord of stealers, the lord of robbers, the lord of plunderers, the prowler, the cheater, the deceiver, and the terrible." He shoots forth his arrows; they are the rain or the wind. He drives away the goblins. The Upanishads in exalting Rudra run into contradictions quite usual in Hindoo theology. Rudra says: "I am eternal and not eternal, discernible and undiscernible, I am Brahma, I am not Brahma. . . . I am the undecaying, I the decaying." Thus the god is made every thing, and yet an effort is made to place him far above and beyond all restrictions and bounds. In similar language the gods praise him: "Thou alone art Brahma, doubly and triply, above and below; thou art gentleness, fatness, contentment; thou art the thing sacrificial and the thing not sacrificial, the whole and not the whole, what is given and what is not given, what is done and what is not done, that which is supreme and not supreme." "There is only one Rudra; there is no place for a second. He rules this fourth world, controlling and productive; living beings abide within him, united with him." (Atharvasiras Upanishad. Muir: Sanskrit Texts, Vol. IV, pp. 359–361.)

In the epic period Rudra or Mahadeva grows in importance. He is "the essence of all beings, the unborn, the lord of the world. Nothing can stand before this great deity, for there is no being like him in the three worlds. In anger at his neglect by the other gods, he scattered the sacrifice of Daksha. "And forthwith, the sacrifice being pierced, and Mahesvara being incensed, all the worlds were disturbed at the sound of his bowstring; both the gods and Asuras became helpless and cast down; the waters were troubled, and the earth shook; the mountains were dissolved; the sky was rent in all directions; enveloped in thick darkness, the worlds did not shine, and the light of the luminaries and of the sun was quenched." The gods tried to appease him, but "Rudra of dreadful power then ran up to the gods, and in his rage knocked out the eyes of Bhaga with a blow, and, incensed, assaulted Pushan with his foot, and knocked out his teeth." At last, after this burst of passion, unbecoming it seems to us to a god, his anger is appeased. (Mahabharata. Muir: Sanskrit Texts, Vol. IV, pp. 199, 200.)

Rudra assumes many forms—of men, goblins, demons, barbarians, tame and wild beasts, birds, reptiles, and fishes. "He carries a discus, a trident, a club, a sword, an ax. He has a girdle

of serpents, ear-rings of serpents, a sacrificial cord of serpents, and an outer garment of serpents' skins. He laughs, sings, dances charmingly, and plays various musical instruments. He leaps, gapes, weeps, makes others weep; speaks like a madman or drunkard, as well as in sweet tones. He laughs terrifically. He is both visible and invisible, on the altar, on the sacrificial post, in the fire, a boy, an old man, a youth. He dallies with the daughters and wives of the rishis, with erect hair, obscene appearance, naked, with excited look." (Muir: Sanskrit Texts, Vol. IV, p. 191.) It was an enemy who said of him: "He roams about in dreadful cemeteries, attended by hosts of ghosts and sprites, like a madman, naked, with disheveled hair, laughing, weeping, bathed in the ashes of funeral piles, wearing a garland of dead men's (skulls), and ornaments of human bones." (Bhagavata Purana. Muir: Sanskrit Texts, Vol. IV, p. 379.)

The functions of Rudra are not strongly marked, but we may regard him as a malevolent deity, whose destructive arrows the worshiper strives to avert. This is the character of the earlier as well as the later deity. If he is called the greatest of physicians, he is also said to send forth fever, poisons, and consumption. We meet in the epics with many stories concerning the

relations of Vishnu and Rudra with each other, their exploits, and their conflicts. At this early period there seemed to have been two schools of worship, or the beginnings of what afterwards developed into two schools—the Sivaites and the Vishnuites.

Siva is thought to have been the great god of the Dravidians, and was assimilated with Rudra. He holds a trident, a lasso, a sling, an antelope, and sometimes a flame of fire, and has a third eye in the middle of his forehead. His wife wears a wreath of skulls, and carries a club. Among her names are Kali, Uma, Durga, and Parvati. Kali is a blood-thirsty goddess in Bengal, the goddess of epidemic diseases, to whom even human sacrifices are offered. Ganesa, her son, is the god of wisdom and cunning. He is represented in the form of an elephant, and his symbol is found everywhere. His brother is the six-headed god of war, who subdues the demon Sura, or Taraka.

Siva has given rise to worship most unclean, obscene, and voluptuous. The Sakti sect worship the female principle, the Lingaists the male principle. Such has been the worship for a thousand years. If Brahma is the god of creation and Vishnu the god of providence, Siva may well be called the god of destruction.

Parjanya, the rain-god, is the son of Dyaus. Three hymns of the Rig-Veda are addressed to him, in which he receives several noble epithets. "Like a charioteer urging forward his horses with a whip, the god brings into view his showery scouts. From afar the lion's roarings arise when Parjanya charges the clouds with rain. The winds blow, the lightnings fall, the plants shoot up; the heaven fructifies; food is produced for all created things, when Parjanya, thundering, replenishes the earth with moisture—Parjanya, before whose agency the earth bows down, at whose operation all hoofed cattle quiver; by whose actions plants (spring up) of every form; do thou grant us thy mighty protection." (R. V. V, 83, 3–5.)

III.

AGNI, AND MANY DIVINITIES.

MORE hymns of the Rig-Veda are addressed to Agni than to any other god except Indra. Agni is the god of fire, and as symbolized in the sacrificial flame is the special deity that presides over sacrifices. A guest among mortals, he himself is immortal. He is the domestic priest, who wakes sometimes even before dawn, and exercises all priestly functions in their highest sense. Being perfectly acquainted with all sacrificial services he enables the worshiper to serve the gods acceptably. As a swift messenger he announces to the gods the hymns, conveys to them the oblations, and conducts them from their home in the heavens to the place of sacrifice—thus passing swiftly with messages from gods to men and from men to gods. He is the mouth and tongue by which they partake of the sacrifices. Sometimes he lies in concealment in waters and plants, but comes forth at the request of the other gods. As lord of the house

he is a brilliant guest in every home, and dwells in every stick of wood. He is powerful to drive away evil Rakshases and Yatudhanas. Among the various accounts of his origin, it is said that he was generated by Indra between two clouds or between two stones. Thus we may behold him in the lightning and the spark struck from the flint. All fires are dependent on him like branches of a tree. He is sometimes represented as having a triple existence, as the sun in heaven, lightning in the cloud, and fire in the earth. He is produced by friction between two pieces of wood and as soon as born begins to devour his parents. Active from the first, he wriggles like a brood of serpents so that he is difficult to be caught. His epithets are very numerous, and many of them refer to the oblation of clarified butter by which he is nourished and developed. He is "butter-fed, butter-formed, butter-haired, butter-backed, gleaming with butter, and issuing from butter." The smoke is his ensign, his flame can not be caught. He is of brilliant luster, upward-flaming, bright-flaming, with blazing hair, golden-formed and with golden beard, and sees through the night, destroying darkness. He is borne on a chariot of lightning and his luster is like the rays of the sun; his horses, butter-backed, are impelled by the wind. His teeth

are brilliant, sharp, and burning. Footless and headless, or with burning head, or again with three heads and seven rays, four-eyed or thousand-eyed and thousand-horned, he fights with sharp weapons. His path is marked by blackness, and he blackens the woods with his tongue, devouring all and causing terror like an army let loose. Driven by the wind, he invades the forest with his red horses, and shears the earth as a barber shaves a beard, while his flames roar like a lion, like wind, like thunder, or like the waves of the sea, and the birds fly away in terror. The highest divine functions are ascribed to him in most varied and most ample terms.

It is not in vain that his worshipers approach Agni. He grants protection, wealth, and long life; watches over them with a thousand eyes, gives victory in battle, and confers immortality. He warms the unborn part of the dead, and carries it to the home of the righteous. Like water in a desert, he preserves in calamity, grants all blessings, consumes all enemies, and forgives sin. He is frequently associated with Indra and other gods, and it is even said that all gods are comprehended in him. (Muir: Sanskrit Texts, Vol. V, pp. 199–220.)

Tvashtri, the Hindoo Vulcan, is the great artisan of the gods, fruitful in all wonderful inven-

tions and devices, skillful-handed, he forges Indra's thunder-bolts and shapes all forms in heaven and earth. Various divine acts are ascribed to him, and his worshipers seek from him various blessings.

Surya, the sun, is called the son of Dyaus, or the son of Aditi. Ushas, in one place, is said to be his wife. He rides in a car drawn by one or several horses. Pushan is his messenger, and goes before him with his golden ships, which sail in the aerial ocean. Surya is the soul of all things and the vivifier of men; all-seeing, he beholds the good and the bad. He is the eye of Mitra and Varuna, the eye of the gods and their divine leader. He rolls up the darkness like a hide. Sometimes he seems to be but a part of nature, yet controlled by spiritual powers. The gods bring him back from the ocean, in which he was hidden, and place him in the sky. In the Mahabharata he is called "the eye of the world, and the soul of all embodied creatures," and when the time for the dissolution of the world arrives, the fire which will reduce all things to ashes, issues from his wrath.

"By lustrous heralds led on high,
The omniscient Sun ascends the sky,
His glory drawing every eye.
All-seeing Sun, the stars so bright,

Which gleamed throughout the somber night,
Nor scared, like thieves, slink fast away,
Quenched by the splendor of the ray.
Thy beams to men thy presence show,
Like blazing fires they seem to glow;
Conspicuous, rapid, source of light,
Thou makest all the welkin bright.
In sight of gods and mortal eyes,
In sight of heaven, thou scal'st the skies.
Bright god, thou scann'st with searching ken
The doings all of busy men.
Thou strikest o'er the sky; thy rays
Create and measure out our days;
Thine eye all living things surveys.
Seven lucid mares thy chariot bear,
Self-yoked, athwart the fields of air,
Bright Surya, god with flaming hair.
That glow above the darkness we
Beholding, upward soar to thee;
For there among the gods thy light,
Supreme is seen, divinely bright."

(R. V. I, 50. Muir: Sanskrit Texts, Vol. V, pp. 154–161.)

Savitra is also a sun-god, sometimes identified with Surya. He is the golden deity—golden-eyed, golden-handed, golden-tongued, invested with golden mail, and surrounded with a golden luster. Yellow-haired and all luminous, and sending light to all the regions of the earth, he rides in a golden car drawn by radiant, white-footed horses. When he stretches out his golden arms to bless his creatures, they reach to the ends of heaven. His will can not be resisted,

and the waters and the winds obey his behests. He is the lord of blessings which he sends from earth, air, and sky. He bestows immortality on the gods. He is supplicated to pardon sin, and to convey the departed to the home of the righteous. (Muir: Sanskrit Texts, Vol. V, pp. 162–164.)

Pushan, the protector of cattle and other property, a solar deity who aids in the revolutions of day and night, carries an ox-goad and is drawn by goats. He is resistless, divine, most bountiful, abounding in wealth, powerful, all-knowing, wise in counsel, wonder-working, giver of good, deliverer, self-dependent, fulfiller of prayers, and stimulator of sages. He is lord of all things and inspirer of the soul, and is besought to maintain friendships, to protect in battle, and to defend in old age. The god of travelers, he keeps them in their ways, and conducts departed spirits to the other world. During the cremation of the body these verses, with others, are recited: "May Pushan convey thee away hence, the wise, the preserver of the world, who loses none of his cattle; may he deliver thee to these fathers; and may Agni (intrust thee) to the gracious gods! May life, full of vitality, protect thee! May Pushan convey thee onward on thy distant road! May Savitra place thee where the righteous abide, in the place whither they have

gone! Pushan knows all these regions; may he conduct us in perfect security; blessing, glowing, all-heroic, may he go before us, watchful and understanding! Pushan was born to move on distant paths, on the far road of heaven and the far road of earth. He goes and returns from both the beloved abodes." (R. V. X, 17, 3–6. Muir: Sanskrit Texts, Vol. V, p. 173.)

The poet prays to Pushan that he may impel to liberality "even the man who would fain bestow nothing." Again he is besought: "Soften the soul even of the niggards," "Pierce the hearts of the niggards with an awl," "Penetrate and tear the hearts of the niggards . . . with that prayer-stimulating goad which thou carriest."

Ushas is the goddess of the dawn. She is the daughter of Dyaus, sister of Bhaga, and kinswoman of Varuna. She is also the elder sister of Night. Ushas and Night are two blessed goddesses, seen only alternately, which bless all moving things. The Sun ever follows the bright track of Ushas, and she it is who brings the eye of the gods and leads gallantly on the beautiful white horse—the Sun.

Ushas is wife of the Sun and mistress of the world. Agni is her lover and appears before her, or with her, or goes out to meet her. She is

the friend of the Asvins, and they are awakened by her hymns. The moon is born again and again, and goes before Ushas as the herald of the day. Indra is said to have lighted up Ushas, but he is also said to have crushed her chariot with his thunder-bolt. A multitude of most beautiful epithets are given to Ushas. She is called "beautiful, resplendent, shining, bright, magnificent, fortunate, righteous, divine, immortal, and golden-hued." Again she is said to be "possessed of brilliant riches," and is called "the giver of joy, the utterer of pleasant voices, and the bringer of food."

She is borne in a shining chariot, which is richly decorated and drawn by ruddy steeds, which are spontaneously yoked. Sometimes she is said to be borne in a hundred brilliant chariots. She unveils herself like a gayly attired wife before her husband. She drives away darkness, reveals treasures, and illumines the world. She causes the birds to fly from their nests, visits all houses, awakens all creatures, and sends forth the laborer to his toil. She signals the time for worship, and for lighting the sacrificial fires. Ever young, bright, and beautiful; generations decay, she lives in immortal youth. The spirits of the departed go to the Sun and to Ushas. She is one of the finest characters in the Hindoo pantheon.

"The light has arrived, the greatest of all lights; the glorious and brilliant illumination has been born. Inasmuch as she has been produced for the production of Savitri, the Night has made way for Ushas. The fair and bright Ushas, with her bright child (the Sun) has arrived; to her the dark (Night) has relinquished her abodes; kindred to one another, immortal, alternating, Day and Night go on changing color. The same is the never-ending path of the two sisters, which they travel, commanded by the gods. They strive not, they rest not, the prolific Night and Dawn, concordant, though alike. The shining Ushas, leader of joyful voices (or hymns), has been perceived; she has opened for us the doors (of the sky); setting in motion all moving things, she has revealed to us riches; Ushas has awaked all creatures. (Arousing) the prostrate sleeper to move, (impelling) another to enjoyment, to the pursuit of wealth, (enabling) those who see but a little way to see far, Ushas has awakened all creatures. (Arousing) one to seek royal power, another to follow after fame, another to grand efforts, another to pursue as it were his particular object, Ushas awakes all creatures to consider their different modes of life. She, the daughter of the sky, has been beheld breaking forth, youthful, clad in shining attire; mistress of all

earthly treasures, auspicious Ushas, shine here to-day! Ushas follows the track of the Dawns that are past, and is the first of the unnumbered Dawns that are to come, breaking forth, arousing life, and awakening every one that was dead. Inasmuch as thou hast made Agni to be kindled, hast shone forth by the light of the sun, and hast awakened the men who are to offer sacrifice, thou hast done good service to the gods. How great is the interval that is between the Dawns which have arisen and those which are yet to arise? Ushas yearns longingly after the former Dawns, and gladly goes on shining with the others (that are to come.) Those mortals are gone who saw the earliest Ushas dawning; we shall gaze upon her now; and the men are coming who are to behold her on future morns. Repelling foes, protecting right (or rites), born in right (or rites), imparting joy, stimulating joyful voices (or hymns), bringing good fortune, promoting the feast of the gods, rise on us, Ushas, the best (of all Dawns)! Perpetually in former days did the divine Ushas dawn; and now to-day the magnificent goddess beams upon this world; undecaying, immortal, she marches on by her own will. She has shone forth with her splendors on the borders of the sky; the bright goddess has chased away the dark veil of night; arousing

the world, Ushas advances in her well-yoked car, drawn by ruddy steeds. Bringing with her abundant boons, revealing herself, she displays a brilliant luster. Ushas has shone forth, the last of the numerous Dawns which are past, and the first of those which are coming. Arise! our life, our breath has come; darkness has departed; light arrives; Ushas has opened up a path for the sun to travel; we have reached the point where men prolong their days. The priest, the poet, celebrating the brightening Dawns, arises with the web of his hymn; shine, therefore, magnificent Ushas, on him who praises thee; gleam on us with life and offspring! May he who offers libations of soma obtain such Dawns as rise upon the liberal mortal, (Dawns) which rich in kine, in (sons) all stalwart, and in horses, at the end of his hymns which resound like the wind! Mother of the gods, manifestation of Aditi, forerunner of sacrifice, mighty Ushas, shine forth! Arise, bestow approbation on our prayers; giver of all boons, increase our progeny! May Mitra, Varuna, Aditi, the Ocean, the Earth, and the Sky, bestow upon us those brilliant and excellent resources which the Dawns bring to the man who offers sacrifice and praise!" (R. V. I, 113. Muir: Sanscrit Texts, Vol. V, pp. 188–190.)

There are two Asvins, the twin sons of Saranyu and Vivasvat, also called the sons of the Sky, the offspring of the ocean, and the youngest of the gods. They are often connected in the Rig-Veda with Surya, the beautiful and youthful daughter of the Sun, sometimes appearing as her husbands. They are young and yet ancient, come from afar, precede Ushas, and may be the Twilight. They are "beautiful, bright, of golden brilliancy, agile, fleet as thought, wearing lotus garlands, mighty, terrible, and profound in wisdom." They ride in a sun-like car, borne along as on birds' wings swifter than the winking of an eye. Their car is decked with a thousand ornaments and banners, and is drawn by golden-winged birds, or swan-like horses. They carry a honeyed whip wherewith to hurry on their team. They are the physicians of the gods, restore the aged to youth, heal the lame, give eyes to the blind, deliver the distressed, and rescue a quail from the jaws of a wolf. They are supplicated for offspring, wealth, victory, destruction of enemies, preservation of person and property, and deliverance from calamity. (Royal Asiatic Society: New Series, Vol. II, pp. 4–10.)

Sarasvati, "the watery," was at first a river goddess, and in many passages this original character is preserved. She descends from the

sky and from the mountains, and is called the daughter of the lightning. She is the goddess of wisdom and eloquence, identified in the later writings with Vach, the goddess of speech. She bestows wealth, fatness, fertility, and protection, and directs and prospers devotions. (Muir: Sanskrit Texts, Vol. V, pp. 337–343.)

Vishnu is "the worker of many wonders," who "preserves the highest heaven," and with three strides encompasses the world. The sage prays to him: "Vouchsafe to us, swiftly moving Vishnu, thy benevolence, which embraces all mankind, thy unpreoccupied regard; that thou mayest grant us abundant good, and brilliant wealth, with horses." (R. V. VII, 100.) He establishes the heavens and the earth, receives the homage of Varuna, and his greatness is without limit, yet comparatively so few hymns are addressed to him that he must have held a subordinate place in the affections of the ancient Vedic poets.

Vishnu is exalted in the later scriptures. He obtained the sovereignty of the universe in a way not very becoming to a god. The incarnations of Vishnu are said to be ten or twenty-two, but they are really innumerable. He is represented with four hands, one of which is free and the others hold the shell, the discus, and the

club. His wife is Lakshmi, represented on the earth by the cow and symbolized by the lotus. She is the goddess of love, grace, marriage, progeny, and wealth. Vishnu is to appear in the future in the village of Sambhala in the Brahman family of Vishnuyasa. His name will be Kalki. He will destroy evil and restore righteousness upon the earth.

"The spirits of those who are still alive at the end of the Kali-yuga life shall be changed into forms transparent as crystal, and shall produce a race willing to obey the laws of Krita-yūga, who shall be the fathers of a new humanity. Krita-yuga shall come again when sun and moon have disappeared in the moon-house Tishya, near the planet Brihaspati, or Jupiter. This will occur at the end of three hundred and sixty thousand human years, or one thousand two hundred years of the gods, counting from the death of Krishna."

In spiritual experience there is a felt necessity of bringing God near to man, of giving him a material form. Feeling that life is of the very essence of God, he has been recognized under all forms of life, both actual and imaginary. Indeed, lifeless and formless objects have represented God to many races. These, indeed, are symbols; but they are not mere symbols—they are appro-

priate symbols, symbols in which there is somewhat of the Deity symbolized. The incarnation of God in man is the highest and purest. God incarnate as Savior has ever attracted the love of sincere hearts. By a sort of pantheistic belief the Hindoo beheld such an incarnated divinity in every sacrifice, a divinity suffering for man, and every saint was an incarnation of Brahma for the salvation of men.

The Hindoo religion is luxuriant in incarnations. The wives of Dasaratha, as related in the Rayamana, eat sacrificial food, and bear sons who are gods. Rama, the incarnation of Vishnu, is certainly a beautiful character, though not without grave blemishes. He passed through all the varied experiences of life and service, as student, husband, king, son, brother, hero, saint, and deliverer. From the banks of the Sarayu he ascends to heaven in the sight of all people and animals, and amid infinite splendor, the fragrance of many winds, and the raining of many flowers, he is welcomed by the gods. Through him every sin of every man may be forgiven. Vishnu is also incarnated as Krishna, as we find in the Mahabharata. Here again there are defects and monstrosities of extravagance, yet much to admire. "Generosity, ability, sacred learning, heroism, modesty, eminent renown, intelligence,

humility, splendor, endurance, cheerfulness, and joyousness, exist continually in Achyuta (Krishna.) You ought all to tolerate this teacher arisen in the world, this father, preceptor, venerable, honored, deserving of honor. Priest, preceptor, marriageable man, householder, king, beloved,—Krishikesa is all this, and therefore he has been honored. It is Krishna who is the origin and the destruction of the worlds; all this universe, movable and immovable, has come into being through Krishna." (Mahabharata. Muir: Sanskrit Texts, Vol. IV, p. 208.)

Even Brahma worships Krishna, and extols his greatness: "This Being is the highest mystery, this is the highest Brahma, this the highest renown. This Being is the undecaying, the eternal. This Being, which is called Purusha, is hymned and is not known. This Being is celebrated by Visvakarman as the highest power, as the highest joy, and as the highest truth." (Mahabharata. Muir: Sanskrit Texts, Vol. IV, p. 237.) Arjuna says to him: "Thou, Kesava, art the spirit residing in men's bodies, the beginning and the end of all existences, the receptacle of austerities, and the eternal sacrifice." (Mahabharata. Muir: Sanskrit Texts, Vol. IV, p. 252.)

Vishnu is said to be the highest form of Brahma, "the highest and most immediate of all

the energies of Brahma, the embodied Brahma, formed of the whole of Brahma. On him this entire universe is woven and interwoven and interwoven; from him is the world, and the world is in him; and he is the whole universe." He is "maker of all, soul of all, source of all, the seven-fold offspring of Aditi, the minutest of the minute, the vastest of the vast, the greatest of the great, the most eminent of the eminent, in whom these worlds flutter, like birds in water." Siva speaks of his divinity: "Superior even to Pitamaha (Brahma) as Hari, the eternal Purusha, Krishna, brilliant as gold, like the sun risen in a cloudless sky, ten-armed, of mighty force, slayer of the foes of the gods, marked with the svivatsa, Krishikesa, adored by all the gods. Brahma is sprung from his belly and I from his head, the luminaries from the hair of his head, the gods and Asuras from the hairs of his body, and the rishis, as well as the everlasting worlds, have been produced from his body." (Muir: Sanskrit Texts, Vol. IV, p. 263–265, 273.)

The gods of the later triad are sometimes identified. "He who is Vishnu is Rudra (Siva); he who is Rudra is Pitamaha (Brahma); the substance is one, the gods are three, Rudra, Vishnu, and Pitamaha." In the epics Vishnu frequently appears as a human hero.

Prajapati, "lord of creatures," at first a mere epithet of other gods, became the creator of the world. According to the Satapatha Brahmana, in the beginning there was nothing but waters, and these waters produced a golden egg, from which came Prajapati.

"Hiranyagarbha arose in the beginning; born, he was the one lord of things existing. He established the earth and this sky." (R. V. X, 121, 1.)

Skambha, "support," is also celebrated as the Supreme Being upon whom Prajapati founds the worlds. Like Purusha, with whom he seems to be identified, he is a vast being coextensive with the universe. He comprehends in his limbs the different parts of the material world, and also certain abstract conceptions. Nonentity is his highest number from which the thirty-three gods arose. The gods bear the same relation to Skambha as branches bear to the tree, and do him homage. He is identified with Indra and, perhaps, also with Brahma. (A. V. X, 7.)

"These two (worlds), the earth and sky, stand, supported by Skambha. Skambha is all this which has soul, which breathes, which winks. . . . Whatever moves, flies, or stands, whatever exists breathing, or not breathing, or winking,—that omniform (entity) sustains the

earth; that, combined, is one only. . . . Knowing that soul, calm, undecaying, young, who is passionless, tranquil, self-existent, immortal, satisfied with the essence, wanting in nothing—a man is not afraid of death." (A. V. X, 8.)

Visvakarman, at first an epithet of Indra, is raised to the rank of a deity, and celebrated in two hymns of the Rig-Veda. He is represented as the all-seeing god, with eyes, faces, arms, and feet on every side. He produced heaven and earth by blowing them forth with his arms and wings. Unknowable by mortals, he knows all things, and is the father, generator, and disposer of all. He gives the gods their names, and is their Great Architect.

"Then was born the illustrious Visvakarman, the lord of the arts, executor of a thousand handicrafts, the carpenter of the gods, the fashioner of all ornaments, the most eminent of artisans, who formed the celestial chariots of the deities; on whose craft men subsist, and whom, a great and immortal god, they continually worship."

Brahmanaspati—Brihaspati seems to be about the same—is the god of prayer. The Hindoos believed prayer to be mightier than the gods. Heaven and earth are said to have been called forth by prayer. By prayer and austerities, power was secured to the soul. By the power

LADY OF INDIA IN FULL DRESS.

of will in prayer, blessings could be forced from the gods. In Brahmanaspati are shown forth the dignity and virtue of worship. He is a moral deity, standing between man and the nature deities. From him came the power by which Indra gained his victories. He is the generator, utterer, and inspirer of prayer, and the priest of sacrifices, and is associated with the singers. He guides, protects, saves, and blesses the pious. He is called the father of the gods, and is said to have blown forth the gods "like a blacksmith." He possesses all divine attributes.

Soma is the Hindoo Bacchus. He animates the juice of the soma-plant, which played so prominent a part in the sacrifices of the Vedic age. The soma-juice is intoxicating, producing a sort of frenzy, under the influence of which the subject was able to exhibit feats beyond his usual skill or strength, and to utter strange words unlike his usual utterances. The early Aryan people saw in all this something divine; the soma became a god; the plant, most valuable; the process of preparing the soma-juice, a sacrifice; and the instruments used in its preparation, sacred. The worshiper, received in the company of the gods, drank with them the divine soma, and became a new man. The hymns addressed to the god, which describe the process of the pro-

duction of soma and its effects upon those who drink, were to be sung while it was being pressed out and purified. When drunk, it prepares Indra for battle, and stimulates the voice and imagination. Soma was brought from heaven by a bird or by the daughter of the sun, or, according to the Satapatha Brahmana, by Vach, the goddess of speech. Soma is also said to have sprung from Parjanya, or Purusha, or to have been created by Prajapati, who gave him his thirty-three daughters as wives.

To Soma are assigned all the attributes of divinity; he receives the worship of a god, and is supplicated for all blessings. The gods love the juice of the soma; it is an immortal draught, medicine to the sick; and the god Soma heals the sick, clothes the naked, gives eyes to the blind, and causes the lame to walk. As the guardian of the body, he occupies every member. He is the soul of sacrifice; he makes gods and men immortal; he leads to future happiness. He rides in the same chariot, but has also winged mares of his own. His weapons are swift, sharp, and terrible; his shaft is thousand-pointed. He is the creator and father of the gods, and the generator of hymns. King of gods and men, he has created and lighted up the sun and stretched out the atmosphere, and all created things are in his

hand. He is thousand-eyed, beholding all things, guarding the lives of all, conquering the foes of his worshipers, hurling the wicked into the abyss, priest of the gods, leader of the poets, giving long life. In later ages, Soma became the moon. The popular worship was passing away. (Royal Asiatic Society, Vol. I, pp. 135–140.)

Purusha is the Supreme God, but in a pantheistic sense, for he seems to be identified with the universe. The gods offered him as a sacrifice, on which occasion "the Spring was its clarified butter, Summer its fuel, and Autumn the oblation." The four castes were his mouth, arms, thighs, and feet, respectively. "The moon was produced from his soul, the sun from his eye," and other objects from different parts of his body. Visvakarman is also said to have sacrificed himself, and in the Satapatha Brahmana the same is related of the self-existent Brahma. This sacrifice of Purusha gave birth to the visible universe and its inhabitants.

"This entire universe is filled by that Purusha, to whom there is nothing superior, from whom there is nothing difficult, than whom no one is more minute or more vast, and who alone, fixed like a tree, abides in the sky." (R. V. II, 3.)

Among the deities which attained prominence in the later Vedic times, extravagant praise is

given to Uchhishta, the remnants of the sacrifice: "In the Uchhishta (remains of the sacrifice) are contained name, form, the world, Indra and Agni, the universe, heaven and earth, all that exists, the waters, the sea, the moon, and the wind. In the Uchhishta are both the existent and the non-existent, death, food (or strength), Prajapati. . . . Brahma, the ten creators of all things, the gods, are fixed on all sides to the Uchhishta as (the spokes) of a wheel to the nave. . . . Ceremonial, truth, rigorous abstraction, dominion, effort, righteousness and works, past, future, strength, prosperity, force, reside in the Uchhishta, which is force. In the Uchhishta are embraced the resounding waters, thunder, the great sruti, pebbles, sand, stones, plants, grass, clouds, lightnings, rain. From the Uchhishta sprang whatever breathes and sees, with all the celestial gods, the Rik and Saman verses, meters, Puranas and Yogis, two of the vital airs, the eye, the ear, imperishableness, perishableness, pleasures, enjoyments, the Fathers, men, Gandharvas, and Apsarases." (A. V. XI, 7.)

Sraddha is the goddess of religious faith, and the mother of Kama, the god of desire and of love. Faith is obtained by gifts, and truth by faith. In the Taittiriya Brahmana she is said to dwell among the gods; she is the support of the

world, she is the universe; through her a god obtains his divine character.

Sindhu, the goddess of the Indus, is thus addressed: "Flashing, sparkling, gleaming in her majesty, the unconquerable, the most abundant of streams, beautiful as a handsome spotted mare, the Sindhu rolls her waters over the levels. Mistress of a chariot, with noble horses, richly dressed, golden, adorned, yielding nutriment, abounding in wool, youthful, rich in plants, gracious, she traverses (a land) yielding sweetness (?). The Sindhu has yoked her pleasant chariot drawn by horses. By it may she grant us vigor in this struggle; for greatly celebrated is the glory of that unconquered, illustrious, and much lauded (chariot)." (R. V. X, 75, 7–9. Muir: Sanskrit Texts, Vol. V. pp. 344, 345.)

Aranyani is the goddess of forest solitudes. "When the Chichchika answers to the roar of bulls when it is uttered, flying about as if with cymbals, then Aranyani rejoices. And the cows seem to eat, and the house appears to be seen, and at evening Aranyani seems to discharge the carts. One man calls to his cow, another fells a tree; and a man dwelling in the forest fancies that she has screamed. Aranyani is not (herself) murderous, if no one else assails; but after eating of sweet fruit, a man rests there at his

pleasure. I laud Aranyani, the mother of wild beasts, the unctuous-scented, the fragrant, who yields abundance of food, though she has no hinds to till her." (R. V. X, 146, 2–6.)

Many gods and goddesses, especially many which belong to the later religion, must remain unnamed in this work.

IV.

STRUGGLING TOWARD THE LIGHT.

IN the Bhagavadgita we have a description of the Deity, which is expressive of spirituality beyond criticism: "It is that which has no beginning and is supreme; not the existent alone, nor the non-existent alone; with hands and feet on all sides, at the center of the world, comprehending all; exempt from all organs, yet shining with the faculties of all; unattached, yet sustaining every thing; within and without; afar, yet near; the light of lights, the wisdom that is to be found by wisdom, implanted in every breast."

Krishna says of himself: "I have neither friend nor foe; I am the same to all. And all who worship me dwell in me, and I in them." "Rest assured, O son of Kunti, that they who worship me, shall never die. I am the pledge of their bliss. Forsake all other reliance, and fly to me alone. I will deliver thee from all thy transgressions. Even if one whose ways have been ever so bad, worship me alone, with devo-

tion, he shall be honored as a just man; for he has judged aright. He soon becometh of a virtuous spirit, and entereth eternal rest. They who seek this amrita (immortal food) of religion, even as I have said, and serve me faithfully, are dearest of all. By him who constantly seeks me, without wandering of mind, I am easily found. Thinking on me, absorbed in me, teaching each other and constantly telling of me, the wise are blessed. To such as seek me with constant love, I give the power to come to me. Through my compassion, while remaining in my own essence, I yet turn their darkness into light. Most dear am I to the spiritually wise, and he is dear to me. The distressed, the seeker for light, the desirer of good, the wise, are all exalted; but the wise, whose devout spirit rests on me, I hold even as myself." (Quoted in Johnson: Oriental Religions, India, pp. 414, 423, 428, 429.)

The Bhagavadgita places the science of soul above the Vedas, spiritual worship higher than forms of service. There are many passages in favor of abstract contemplation, and looking to absorption in Brahma, but these tendencies to quietism and expectation of absorption are checked by many wholesome precepts, urging active duties and looking to individual felicity in

the future world. "No one ever resteth a moment inactive. Every one is involuntarily urged to act by principles which are inherent in his nature. Inertness is not piety; but every work is comprehended in wisdom; seek thou this, by worship, inquiry, service."

Even Krishna himself, though under no necessity or obligation so to do, ever works. Thus is fanatical asceticism checked. There is much of stern fatalism in this poetic episode, and yet, withal, a freedom is announced, and the inevitableness of penalty to follow transgression is strongly asserted. The sinner is doomed to transmigrations; if sin continue, to lower and lower transmigrations, yet with every transmigration there is a possibility of amendment. This possibility remains until the soul gets so low that consciousness and, hence, capability of sin and of suffering have practically ceased. The virtuous rise higher and higher, until they reach an invisible, eternal state of existence, which changes not, which ceases not, "even when the great days of Brahma's creative life pass round into night, and all that exists in form returns to God, whence it came." They dwell with him and in him. "The soul in all beings, the best in each, and the inmost nature of all; their beginning, middle, end; the all-watching preserver, father

and mother of the universe, supporter, witness, habitation, refuge, friend; the knowledge of the wise, the silence of mystery, the splendor of light; and death and birth, and all faculties and powers; the holiest hymn, the Spring among seasons, the seed and the sum of all that is." (Johnson: Oriental Religions, India, pp. 424, 431.)

How the Hindoo reconciled these, to us, contradictory statements concerning absorption into Deity, and unnumbered cycles of transmigrations, and reduction to practical unconscious nothingness at either end of the chain, and pantheism, fatalism, and abstract meditation,—how he reconciled these with freedom, Deity, and personal conscious immortality, we can not conceive. Yet immortal life is clearly and forcibly taught in this work. It has had no beginning, it will have no end.

"Know that these finite bodies have belonged to an eternal, inexhaustible, indestructible spirit. He who believes that this spirit can kill, and he who believes it can be killed, both are wrong. Unborn, changeless, eternal, it is not slain when the body is slain. As a man abandons worn-out clothes and takes other new ones, so does the soul quit worn-out bodies and enters others. Weapons can not cleave nor fire burn it. It is

constant, immovable; yet it can pass through all things."

The eternal essence of the soul, monarch of the body, nor deaths, nor transmigrations, nor absorption, nor Kalpas of time, can destroy. It persists amid all, and, true to duty, dwells in God. Thus the antagonistic philosophers have found a settlement of their conflicts in this theological lay, however we may fail fully to comprehend its mystic basis.

Equally strong language expressive of supreme divinity is used in addressing various divinities—Varuna, Mitra, Agni, Soma, and many others. Each was supreme while he was the object of special worship, as supreme as though he were the only god. This phase in religious development Max Müller designates by the somewhat awkward term "Henotheism," as distinguished from polytheism, in which one god is permanently supreme. There are many ways by which the number of gods has been reduced, and a return to monotheism rendered easy.

Many of these gods sprang from a common source. Dyaus, Varuna, Mitra, Surya, Savitri, Vishnu, Indra, Rudra, the Maruts, Vata and Vayu, and Agni, are connected with the sky. From this it results that similar attributes and acts have been ascribed to different gods, as

omniscience and omnipotence, to bring back the sun which has disappeared in the west, and to battle with darkness, which for a time has been victorious. It is even declared by the old poets that one god was identical with others. Agni is said to be all the gods. Yaska, of the school of the Nairuktas, says that "owing to the greatness of the Deity, the one soul is celebrated as if it were many. The different gods are separate members of the one soul." Again we read: "They call him Indra, Mitra, Varuna, Agni; and (he is) the celestial, well-winged Garutmat. Sages name variously that which is but one; they call it Agni, Yama, Matarisvan." Such passages are not always free from a pantheistic tendency.

The Rig-Veda (I, 89, 10) says: "Aditi is the sky, Aditi is the air, Aditi is the mother and father and son, Aditi is all the gods and the five classes of men, Aditi is whatever has been born, Aditi is whatever shall be born."

The number of the gods was still further reduced by forming dual deities from gods having common functions. Thus we have Dyavaprithivi and Mitravaruna. The gods were also all brought under one name, Visve Devas, "the All-gods." More important still is it to form names representing supreme gods from the epithets which express their functions. In this manner have

been formed Visvakarman, "maker of all things," and Prajapati, "lord of all." Visvakarman is "the One God, whose eyes are everywhere," "who is the father that begat us, the ruler who knows the laws and all the worlds, he who alone gave names to the gods." Similar supremacy is assigned to Prajapati.

Dyaus was an old Aryan god, so old that he was in decadence in Vedic times. The word "Dyaus" is from a root which means to shine; and therefore he may have been "the bright one, the illuminator," one might almost say "the god of light." "Dyaus is father; Prithivi, the earth, your mother; Soma, your brother; Aditi, your sister." Heaven and earth are found joined in the dual deity, Dyavaprithivi. The gods are said to be the sons of heaven and earth, and, though made by some god, are eternal and omnipotent. The name, Dyaushpita, "heavenly father," also occurs; and probably there was a god before the breaking up of the Aryan family, called Dyu-patar, Jupiter, Zeus-pater. We may also connect Dyaus with the Teutonic Tiu or Zio. The word survives in the English Deity and the slang Deuce.

In Vedic hymns there was for some time a struggle for supremacy between Dyaus, the bright god, and Indra, a god of later development, end-

ing in the complete triumph of the latter. He conquers the darkness, leads forth the bright days, refreshes the earth with showers, and gives wealth to man. He is the "treasurer of treasures," "whose help never fails," and to whom belongs "the most delightful of delights." He is "the best of fathers, who gives freedom, and grants life to him who asks it," and whom "neither men nor gods can enrich." (Müller: Origin and Growth of Religion, pp. 270–273.)

But Hinduism stopped short of monotheism and retreated toward atheism. The very existence of Indra was doubted. The religious faith has passed through the belief in the powers represented by rivers and trees and mountains, through the adoration of sun and sky, to the worship of invisible gods; and now the very existence of these gods is being called in question, and that, too, when it would seem as though the Supreme had been already apprehended. But it was not atheism, but rather adevism, a denial of the old Hindoo gods, the devas. (Müller: Origin and Growth of Religion, p. 292.) This change was not a step backward. The feeling of the divine was even stronger than formerly, but the old religion was felt to be deficient. They threw away only the names; the realities remained.

The search for the abstract God is further illustrated in the word, Aditi. This is one of the earliest names for the Deity. "That was called A-diti, the unbound, the unbounded—one might almost say, but for fear of misunderstanding, the Absolute—for it is derived from diti, bond, and the negative particle, and meant therefore, originally, what is free from bonds of any kind, whether of space or time, free from physical weakness, free from moral guilt."

Again Müller says: "Aditi is the earliest name invented to express the infinite, the visible infinite. A-diti is the unbound, unbounded—one might almost say the Absolute. It is a name for the distant East, the Dawn—but more, 'Beyond the Dawn;' and in one place the Dawn is called the 'Face of Aditi.' In her cosmic order she is the Beyond, the unbounded realm beyond earth and sky."

Aditi is the mother of the Adityas, "the everlasting ones," "the Unlimited, Immortal Light Beyond," who "bridges the heavens to immortality," to whom the worshiper prays for protection "as birds spread their wings over their young." They are "children of the light"—more than this, they are children of The Light beyond the light. The Adityas are described as "bright, golden, pure, sinless, blameless, holy, strong, vast, resistless,

deep, sleepless, many-eyed, far-observing, fixed in their purpose." They are supplicated for protection, offspring, guidance, light, forgiveness, and various other blessings. Aditi and Diti are mentioned together, "what is yonder and what is here." Only one hymn of the Rig-Veda is addressed to the goddess Aditi, and she is given exclusive worship but once. Generally she is invoked with the Adityas, many of whom are spiritual deities.

Mitra is "friend," Aryaman "the god who favors," Bhaga "the god who blesses," Ansa "the god who sympathizes," and Daksha "the intelligent god." The spiritual deities of the early Vedic religion sink down to "mere regents of the sun's course" in its later development, while in the religion of the Iranians similar gods ever become more prominent, while the nature gods, neglected in Persia, are exalted by the Indians. Aditi is called the daughter of Daksha, while, on the other hand, Daksha is born of Aditi.

Beyond Aditi and Daksha, the Vedic poet places Not-being and Being. "Not-being and Being are in the highest heaven, in the birthplace of Daksha, in the lap of Aditi." (R. V. X, 5, 7.) Brahmanaspati blew the gods together "like a smith." "In a former age of the gods, Being was born from Not-being." (R. V. X, 72, 1–4.

Müller: Translation of the Rig-Veda Sanhita, Vol. I, pp. 230–251.) The poet asks, "Who will give me back to the great Aditi, that I may see father and mother?" (R. V. I, 24, 1.)

Another word shows the power of early speculative thought. The Veda believes in a law of right in both nature and morals. Hence Rita, the righteous. It is most interesting to note how these ancient thinkers anticipated much of our modern speculation on these high themes.

As a further illustration of this philosophical speculative spirit we present a hymn—(R. V. X, 129)—a hymn which has been extravagantly praised:

"Then there was neither Aught nor Nought; no air nor sky beyond.
What covered all? Where rested all? In watery gulf profound?
Nor death was there, nor deathlessness, nor change of night and day.
That One breathed calmly, self-sustained; nor else beyond it lay.
Gloom hid in gloom existed first—one sea, eluding view;
That One, a void in chaos wrapt, by inward favor flew.
Within it first arose desire, the primal germ of mind,
Which nothing with existence links, as sages searching find.
The cord, transversely stretched, that spanned this universal frame,

Was it beneath? Was it above? Can any sage proclaim?
There fecundating powers were found, and mighty forces strove,
A self-supporting mass beneath, and energy above.
Who knows, who ever told, from whence this vast creation rose?
No gods had then been born,—who then can e'er the truth disclose?
Whence sprang this world and whether framed by hand divine or no,
Its lord in heaven alone can tell, if even he can show."
(Weber: Royal Asiatic Society, New Series, Vol. I, p. 345.)

By such reasonings they also reached the idea of the abstract Brahma, who becomes very shadowy, we sometimes think almost nothing. Brahma is not conscious in the sense in which men are conscious. He is "without life, without mind, pure." On the other hand he has been called "Consciousness Absolute." He and his consciousness are one. There is nothing but God in the universe.

"The being that is not God is not being. What is real in the phenomenal universe is the One God; and as to the multiplicity and change that are visible all around, the Vedantin is compelled to look upon them as illusion—maya. But while the Vedanta declares that the phenomenal—the many and the changing—are not real, he confesses his perplexity in ascertaining what this seeming reality is. Whilst he feels certain

that God, and God alone, exists, he in fervent devotion flies to that mysterious and inscrutable power by which the Deity invests himself with these wondrous environments which at once manifest and hide his presence. . . . Brahma is that absolute, immutable, and everlasting intelligence which sustains this ever-varying consciousness of ours; . . . above all conditions and relations, Pure Intelligence, Pure Bliss, Everlasting." He is the "eternal and unfathomable Flood of Consciousness," into which merge conscious souls as the material universe merges into our conscious souls. (Pramada Dasa Mittra, Royal Asiatic Society, New Series, Vol. X, pp. 36–39.)

"It appears not as white, as red, nor again as black, nor again as gray, nor tawny. It dwells not on earth, nor in the sky; nor does it bear a body in the ocean (like world.) It is not in the stars, nor does it dwell in the lightning; nor is its form to be seen in the moon, nor in the sun. It is not to be seen in Rik texts, nor in Yajus texts; nor in the Atharvan texts, nor in the pure Saman texts; nor yet, O King, in the Rathantara or Brihadratha hymns. It is seen in the self of a man of high vows. It is invincible, beyond darkness; it comes forth from within at the time of destruction. Its form is minuter

than the minutest (things); its form is larger even than the mountains. That is the support (of the universe); that is immortal; (that is) all things perceptible. That is the Brahman, that is glory. From that all entities were produced, in that they are dissolved. All this shines forth, as dwelling in it is the form of light. And it is perceived by means of knowledge by one who understands the Self; on it depends this whole universe. Those who understand this become immortal." (Mahabharata, Sacred Books, Vol. VIII, pp. 179, 180.) This is the culmination of reasoning already begun in the Vedas and continued in Brahmanas and Sutras.

As we read these early utterances concerning the Infinite, we are more and more impressed with the depth of Hindoo thought. Indeed, thought especially characterizes these writings. In the early portions of the Vedas, there are simple, earnest utterances of souls looking up to the Divine, but even here are to be found many evidences of sharpness of intellect prophesying the rich speculative harvests of the future. The burden of Hindoo prayer was for intelligence, as the name for prayer—mantra—indicates. The word Brahma points to the intelligent expression of worship. The word came to express the Highest Mind, and Brahmanaspati is the "Lord

of Prayer." Knowing and being are alike; life is measured by the thought. "Truth alone, and not falsehood, conquers; by truth is opened the path on which the blest proceed." "No purifier in the world like knowledge." "Whoso knows is emancipated and thirsts no more."

What we know becomes part of our life. Worship is the stretching of the soul toward God in order to know the All-Father. No word need be spoken. "The best worship is the silent." The Hindoos are always questioning concerning the origin of the world, concerning God, spirit, man, mind, destiny, death, immortality, and are again and again led to the self-existent, imperishable, unseen, unknown, Supreme One. The wise will not fail of knowing God, though "the road to him is as difficult to tread as a razor's edge." The Great One can not be found without, but within the soul. The soul alone can feel and know God.

The Vedantist believes in immortality. This is the goal of all his aspirations. Self-conscious personality is not prominent in this belief; self-consciousness is but a shadow in this present life. Not self-liberty but fatalism logically finds a place in the system. But absorption into the Deity is not annihilation, but rather immortality. The Hindoos believe not in this absorption

except in a mystic sense, or in some sense difficult for the Western mind to understand. They are to know themselves, and to know themselves connected with the Self-existent. With them to know God is life eternal. Their confidence is in life itself as essentially eternal. The immortal life of the soul is Brahma. The departed spirit is guided by a sunbeam to light. God alone is life and light. This, man longs for, aspires after, finds, feels, and knows.

"Wise, mindful, always pure, subduing the senses, fixed on God, one finds the place where fear is not; the goal, the refuge, the serene soul; he escapes the mouth of death." "When he is known as the nature of every thought, then immortality is known." "Those who know Him as dwelling within become immortal." Only the Eternal One is real; all else is transient, illusion—not necessarily as deceiving, but as phenomenal, passing away. Rest can be found only in God.

The doctrine of maya or illusion does not belong, in its full development, to the original Vedantra Sutras, but to later Upanishads. It grew out of the discussion of the real as contrasted with the phenomenal. It contains an important element of truth. The changing world is contrasted with the permanent mind. Mind is

valid, persistent, real; what is seen is flitting, evanescent, illusive. Forms change; our ideas concerning them are provisional and give way, with fuller knowledge, to other ideas, to be replaced in their turn by still others; things seen are temporal; mind is persistent, unvarying, eternal. Material forms elude us; we can not comprehend them; they appear, yet we know not what they are, only that they are something or somewhat; the details of life fly on and on and on, we know not whither; our knowledge is relative, an approximation; things change as we change; the search for truth is ever a chase; all is dream and delusion; the world plays with our credulity; all this rush and whirl and strife of elements and roll of worlds, all, all is illusion. There is a something beyond it all—pure reality, divine verity, the very ground of all—it is in Him alone, Brahma. This maya is in the power of the One. He sent it forth by a thought. To him it may return.

"When one knows that all is soul, when he beholds its unity, then is there no delusion, no grief." "Whoso knows Him, the all-blessed, dwelling in the heart of all beings, has everlasting peace." "He whose mind is purified by the light of knowledge, beholds the Undivided One, who knows the soul. Inconceivable by the

thought, more distant than all distant things, and also near, dwelling here in the heart for him who can behold." "There is no end to misery, save in knowledge of God." "The world of Brahma is the highest bliss of all." "As the flowing rivers come to their end in the sea, losing name and form, so, liberated from name and form, proceeds the wise to the Divine Soul."

In seeking the Divine Soul, the Hindoo sought not annihilation, though many a passage taken literally would prove this; he sought life, the highest life, life with no illusion, life with no death, life united with The Life. Thus the Vedantist thought and reasoned.

Behind all forms of being, the Indian philosophers saw in dim outline Being Itself, which they called in the neuter—as above all sex distinctions—It and That, or, in closer intimacy, This. He it is who is "higher than thought, greater than the great, the truth of truth, ear of the ear, eye of the eye, mind of the mind, speech of speech, life of life." In this we see the effort to transcend all modes of thought and grasp the Unlimited, the Unconditioned—a God who is more than that which appears—the Real Self, Living Essence of all. "The indestructible One is verily without form, or life, or mind, or origin, self-existent spirit." If, in thus endeavoring to

exalt God, they unhappily reduce him to nothing, it is no more than more modern thinkers have done. The Infinite so charmed them and fixed their gaze that they saw not the finite. All this reminds us that "under conditions most favorable to energetic moral life, men have thoroughly believed in an inherent right of truth as truth, as the substance of the world, to claim unlimited devotion; that they have believed in a reality beyond phenomena, a meaning for the conscience and the heart in what we can not trace or define, compared to which rites, dogmas, traditions, expediences, interests, will of masses, personal profit or personal idolatries, even life and all the worlds, were held shadowy and transient; and that they committed themselves to this as the substance of their own being." (Johnson: Oriental Religions, India, p. 322.)

Among the abstract speculations of the ancient Hindoos, their studies concerning the Self show remarkable acuteness and justness of thought. There are the personal self, and the universal Self, from which the personal has emanated, upon which it is dependent, and to which it will return. The self is beyond the reach of all hostile influences which affect the body. "No weapon will hurt the self of man, no fire burn it, no waters poison it, and no wind dry it up."

The universal, unlimited, absolute Soul, Self—Atman—moved by desire and love, created all, yet infinitely transcends all. The self of man is part of the universal Self. It is attracted to the universal Self, loves it, knows it, becomes a part of it. Things are not created by Self, but they emanate from the All-Soul. When man dies he is entirely absorbed in the Eternal; he lives a life of immortality. Light is the immortal life of the soul. To know God is immortal life. But certain it is that in these metaphysical speculations and religious aspirations, self-consciousness is scarcely asserted. Personal liberty, with its noble inspirations, is lost. Responsibility and sin are logically destroyed. Only the absolute Self is real, all else is illusion—maya—and may be despised. We must add, however, that Brahmanism, even in its later developments, is not wanting in valuable precepts enforcing activity, entirely inconsistent with its rules for the attainment of rest in Brahma.

The Supreme One is also called Self. According to these old thinkers, self is that which we see in the eye, and the background and basis of air, heaven, sun, water, earth, and ether. There was One before there was another, and from that One all were created. The self which is seen in the eye goes away to the Highest Self

where man sleeps. Earth, water, and fire have their root in the True, that subtle essence, which is the root of all, the Self. The body dies when the living Self leaves it, but that Self is immortal. The self goes away to the One, the Highest Self. The True can not be seen. Our real home is the True, the Self of the world. The man who knows the True, the Self, returns not again; the man who knows not returns by another birth. (Khandogya-Upanishad, IV, i, 1; VII, 15, 2.)

Higher than name and speech, and mind and will, and consideration and reflection, and understanding and power, and food and water, and fire and ether, and memory and hope, is spirit. The Highest Being is the universal spirit. Herein is true happiness. "Infinity is bliss." "The Infinite is immortal; the finite is mortal." "The Infinite indeed is below, above, behind, before, right and left—it is indeed all this. It is the I. It is the Self." "He who sees, perceives and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the Self." "All things spring from the Self." (Khandogya-Upanishad, VII.)

The heart is the true city of Brahma. Therein we may most easily discover the Self, and be free in all worlds. We shall know no want, for whatever object we desire will spontaneously

come to us to administer to our enjoyment. The mind is called the divine eye of self. Prajapati says: "The self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that self and understands it, obtains all worlds and all desires." (Khandogya-Upanishad, VIII, 7, 1.)

The Universal Self thought, and creation sprang forth. "Verily, in the beginning all this was Self, one only; there was nothing else blinking whatever." "The person within all beings, not heard here, not reached, not thought, not subdued, not seen, not understood, not classed, but hearing, thinking, seeing, classing, sounding, understanding, knowing, is his self." (Aitareya-Aranyaka, II, 4, 1, 1, 2; III, 2, 4, 19.)

The person that is in the sun, the moon, the lightning, the thunder, the ether, the air, the fire, the water, the mirror, the echo, the sound that follows a man, the shadow that is embodied, the self that is conscious; the person that is the right eye, the left eye—he who is the Maker of these persons is the self. (Kaushitaki-Brahmana-Upanishad, IV.)

"That one, though never stirring, is swifter than thought. . . . He encircled all, bright, incorporeal, scathless, without muscles, pure, untouched by evil; a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years." (Vajasaneyi-Sanhita-Upanishad, 4, 8.)

V.

THE SYSTEM OF CASTE,

And the Various Relations of Life.

CASTE is not a part of the religion of the Vedas. The father of the family, in early Vedic times, was also its priest. Only in later portions of the Vedas do we discover indications of the rise of this system. Its production may have been the combined result of ethnological, political, social, and religious influences. Caste was doubtless of natural growth.

In the infancy of the race unseen spiritual powers press upon the soul from above, beneath, and from every side. Primitive peoples live in the immediate presence of the Indefinite and the Infinite. They feel spiritual influences. They long to hear the voice of the Divine. They seek some way to interpret his will. They feel after God if happily they may find him, and some few live quite near nature's heart. They listen, hear, and understand. They become seers, and intercede with the gods in behalf of the people.

They acquire great influence as prophets and magicians. Such are the *purohitas* of the Vedas.

The people cease from striving to communicate with the gods, and rely upon the spiritual experts. The sacred songs are studied, schools are formed, and rites and ceremonies are prescribed. There is a multitude of religious and social regulations. The Vedas become more sacred in letter than in spirit. The text must be perfectly known in every particular. It must be fixed, and rites and ceremonies must be exact. Wise men are necessary for such work. Such interpreters are looked upon with reverence and awe, and are even counted holy. They become a caste. Hence the Magi, the Druids, the Brahmans. As early as the Brahmana period the Brahmans were called "human-gods." Sometimes they became oppressive and tyrannical. The necessity for a priestly caste was greater, because the art of writing was unknown. The person of the priest was held sacred. Says the Rig-Veda: "The king who gives wealth to the priest, he will conquer, him the gods will protect." Again: "Whosoever scoffs at the prayer which we have made, may hot plagues come upon him, may the sky burn up that hater of Brahmans!" The priests made the sacrifices solemn and imposing; hence the need of many minis-

HINDOO WOMAN AND HER HUSBAND.

trants to prepare the sacrificial ground, build the altar, slay the victim, pour out the libation, chant the hymns, and recite the ritual service. The Brahmans taught the hymns and sacrificial lore to their sons; hence the office became hereditary.

While the Indians were moving eastward from the Indus, they had many a struggle with the native races. The more successful warriors would receive the greater share of the conquered territory, and would be raised above the necessity of labor. They would employ others to till the soil, while they themselves could serve the king in battle. Hence the Kshattriyas, or the military caste.

When the people became settled, the rise of the agricultural caste, the Vaisyas, was easy. These castes became more and more distinct, their employments hereditary, and intermarriages were prohibited. The three castes we have named belonged to the Aryan race, attended the sacrifices, and worshiped the same gods.

Below these was a fourth caste, the Sudras. With the exception of a few additions from those who were degraded from higher castes, the Sudras were the aborigines conquered by the Aryans. They were despised outcasts, and were called "enemies, slaves, black-skinned, goat-nosed, noseless, disturbers of sacrifices, gross feeders on flesh, raw-eaters, lawless, without gods, monsters,

and demons." Indra and Soma are invoked to "burn the devils, destroy them, throw them down; hew down the madmen, suffocate them, kill them, hurl them away, and slay the voracious." The wish is expressed, "May they burn and hiss like an oblation in the fire!" According to Manu, the only duty of a Sudra is to serve. He can not acquire wealth, and he can not learn to read the Vedas, nor is he permitted to hear them read.

If a Sudra "listens intentionally to (a recitation of) the Veda, his ears shall be filled with (molten) tin or lac. If he recites (Vedic texts), his tongue shall be cut out. If he remembers them, his body shall be split in twain." (Gautama: Institutes of the Sacred Law, XII, 4–6.) To kill a Sudra was no more a crime than to kill a cat, dog, frog, or lizard. Yet there were some modifications of the severity of this law, at least in its enforcement. The right of the Sudra to own property was admitted even by Manu; the Itahasas and Puranas could be read, and the worthy could be admitted, by promotion, to higher castes—a concession which seems to have been withdrawn.

There is a great multitude of mixed castes. "According to the census of 1871, the separate tribes and castes of Lower Bengal do not fall

short of a thousand; in the north-western provinces the Hindoo population was arranged under two hundred and ninety-one specified castes, besides numerous subdivisions. The distinctly recognized 'mixed castes' throughout British India can not be estimated at less than three hundred, and probably amount to many more." (W. W. Hunter: Encyclopædia Britannica, Vol. XII, p. 783.)

The Brahman alone has successfully maintained his position through the ages. He is still considered the incarnation of virtue, and claims honor as a god. He is ranked above the king; all things belong to him, and it is the duty of all men to render him service. He alone can intercede with Heaven. He is exempt from all taxes to support the government. There are traces of a long struggle in ancient times between the priestly and military castes, which ended in the destruction of many prominent families of the latter and the admission of a few into the Brahmanic caste. After this event the rules became more strict, the oppression great, and the claims put forth most extraordinary.

A single passage of the Vedas, and that of late date, derives the castes from the different members of Brahma—the Brahmans from the mouth, the Kshattriyas from the arms, the Vais-

yas from the thighs, and the Sudras from the feet. "Not living comformably to those class-duties, they came into mutual conflict. Having become aware of this fact, precisely as it stood, the Lord Brahma prescribed force, criminal justice, and war, as the profession of the Kshattriyas. He then appointed these—viz., the duty of officiating at sacrifices, sacred study, and the receipt of presents—to be the functions of the Brahmans. The care of cattle, traffic, and agriculture, he allotted as the work of the Vaisyas; and the practice of mechanical arts, and service, he assigned as that of the Sudras. The duties common to Brahmans, Kshattriyas, and Vaisyas were the offering of sacrifice, study, and liberality." (Vaya Purana, VIII, 167–171. Muir: Sanskrit Texts, Vol. I, p. 98.) The perfect Brahman goes to the world of Prajapati, the perfect Kshattriya to the world of Indra, the perfect Vaisya to the world of the Maruts, and the perfect Sudra to the world of the Gandharvas.

There are, however, grades of excellence among the Brahmans. "Among Brahmans the learned are the most excellent, among the learned the resolute, among the resolute those who act, and among those who act they who posses divine knowledge." (Manu, I, 97. Muir: Sanskrit Texts, Vol. I, p. 40.)

That passage in the Rig-Veda which derives the castes from the different parts of the body of Brahma—X, 90, 12—the author probably intended to be understood in an allegorical sense. A multitude of passages show that they were descended, at least in many cases, from the same stock. The common father of all, the Rik designates as Manu.

The insolence of the claims of the Brahmans set forth in the later writings is sometimes insufferable. The Mahabharata says: "Through the prowess of the Brahmans the Asuras were prostrated on the waters; by the favor of the Brahmans the gods inhabit heaven. The ether can not be created; the mountain Himavat can not be shaken; the Ganga can not be stemmed by a dam; the Brahmans can not be conquered by any one upon the earth. The world can not be ruled in opposition to the Brahmans; for the mighty Brahmans are the deities even of the gods. If thou desire to possess the sea-girt earth, honor them continually with gifts and with service." (Muir: Sanskrit Texts, Vol. I, p. 130.)

In the Rig-Veda the Brahman is a "sage," or a "poet;" later, an "officiating priest," and ultimately a "special description of priest." In some texts the word designates a "priest by profession." He was regarded with respect and

reverence and was important for the efficacy of the ceremonial, but in no sense did the Brahmans form a caste. This system was a later introduction.

They claimed as their special domain religion, theology, philosophy, science, and arts. For two thousand five hundred years they have been the teachers of the people and the councilors of kings.

The supremacy of the Brahmans did not remain unchallenged. The strongest protest came from Buddhism. The doctrines of Sankya-Muni were welcomed by the people. Kings bowed before him, Hindoo society was changed, Brahmanic sacrifices were abolished, and Buddhist temples rose in every part of India. But there came a reaction; Brahmanism rallied and drove Buddhism from India, and the old religion again held almost undisputed sway.

The castes suffered in this revolution, only the Brahmans maintaining their purity and influence. The castes of professions and trades were "artificially grafted on the rotten trunk of the ancient political castes" by Manu. All castes are equally proud, and anxious to maintain caste purity.

Men of all castes, if they "fulfill their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss. Afterwards when (a man

who has fulfilled his duties) returns to this world he obtains, by virtue of a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, and the gift of fulfilling the laws of his (caste or order.) Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the one to the other.) As the seed of herbs (and) trees, (sown) in good and well-cultivated soil, gives manifold returns of fruit (even so it is with men who have received the various sacraments.)" (Apastamba, II, 1, 2, 2–4. Sacred Books of the East, Vol. II, p. 102.)

Though this is a cast-iron system, it binds all castes alike. The Brahman must bend to the law, and it binds him as strongly as it binds others. The most fearful retribution is threatened if he keep not the law—penalties of hideous severity; and for some crimes there is no forgiveness. With respect to the observance of the ceremonial law, the Sudra is a freeman in comparison.

But the true Brahman is not one outwardly, but inwardly. If he do not love truth and mercy and follow charity, he will lose his caste.

"The Vedas, with their appendages, fasts, and ceremonies, avail not to a depraved man, when his disposition has become corrupted. All

external rites are fruitless to one who is inwardly debased, however energetically he may perform them. A man who bestows even the whole of his substance with a defiled heart will not thereby acquire merit, of which a good disposition is the only cause." (Vayu Purana, VIII, 190–191. Muir: Sanskrit Texts, Vol. I, pp. 98, 99.)

"Our virtue is the only friend that follows us in death;
All other ties and friendships end with our departing breath.
Nor father, mother, wife, nor son beside us then can stay,
Nor kinsfolk—virtue is the one companion of our way.
Alone each creature sees the light, alone the world he leaves;
Alone of actions, wrong or right, the recompense receives.
Like log or clod, beneath the sod their lifeless kinsman laid,
His friends turn round and quit the ground; but virtue tends the dead.
Be then a hoard of virtues stored, to help in day of doom;
By virtue led, we cross the dread, immeasurable gloom."

Thus Muir translates from Manu. Such pure teachings must greatly modify the system.

The system of caste, being of social and religious growth, calls everywhere for reciprocal duties. The laws, by their frequent absurdities and contradictions, partially defeated themselves.

There were also many wholesome checks to what otherwise would have been absolutely impracticable and intolerably tyrannical. As matter of fact, the laws of caste have been frequently broken with impunity. The caste system of Manu was more his ideal of what ought to be than a system universally enforced. Even the Brahmans have lost much of their old influence, and are often heartily despised. They have been subjected to merited ridicule.

"As Brahmans, who a vow fulfill,
The frogs had now a year been still;
Like dried and shriveled skins they lay,
Faint, parched with heat for many a day,
Expecting, long in vain, the showers
Withheld by Air's malignant powers.
But Autumn comes; Parjanya rains
In copious streams, and floods the plains;
Clouds veil the sun, the air is cool;
The ponds, long empty, now are full.
There float the frogs, their bodies soak;
Afar is heard their merry croak.
Well drenched, they jump aloft in glee,
And join in noisy colloquy.
They leap upon each other's backs,
And each to t' other cries co-ax.
As teachers first call out a word,
Then boys repeat what they have heard,
Just so the frogs croak out once more
What other frogs had croaked before.
Sounds diverse issue from their throats;
Some low like cows, some bleat like goats,

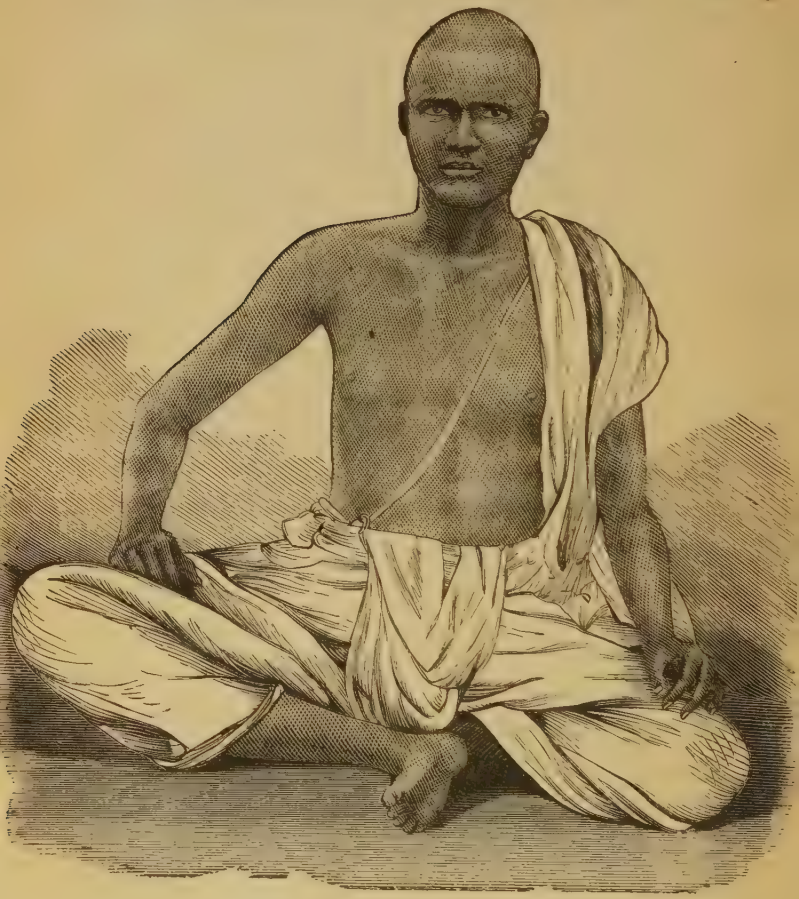
Though one in name, of various sheen,
For one is brown, another green.
As Brahmans at a Soma-rite,
Around the bowl in talk unite,
This day the frogs their pond surround,
And make the air with noise resound;
These priests, the frogs, their service raise,
And sing their annual hymn of praise.
As priests who sweated o'er the pot
Soon quit the fire they find too hot,
The frogs, so long oppressed by heat,
Emerge in haste from their retreat.
From rules divine they never swerve,
But all the season's laws observe.
When Autumn comes, their sufferings cease,
From scorching heat they find release.
The frogs that bleat, and those that low,
Brown, green, on men all wealth bestow.
The kine that on our pastures graze,
We owe to them, with length of days."

(R. V. VII, 113. Muir: Sanskrit Texts, Vol. V, pp. 437, 438.)

In early Vedic times woman was the equal companion and helpmeet of man. There was no foundation for the laws by which she was afterwards enslaved and degraded. She was not required to ascend the funeral pyre of her husband. The word *widow* means "a woman who has been deprived of her husband," an impossible word if the wife always immolated herself at her husband's funeral.

Far different was her condition under the

laws of Manu. Man is the lord and must be obeyed. She must be entirely given up to him



A BRAHMAN IN ORDINARY ATTIRE.

without the slightest reserve, and must seek his pleasure alone. She is thought to be fitted only

for this condition of servitude. She must reverence even the worst of husbands as a god. She may be put away for slight causes, and the widow can not marry. A Brahman in later times might have several wives, and could take their property for his own use, and polyandry was also allowed. The whole body, mind, and soul of woman is, under this system of laws, given up to an everlasting bondage.

There were important checks upon the severity of the servitude of woman. First of all is the motherhood of the wife. The Hindoo owed a debt to his ancestors which was only paid when he became the father of a son. It was believed that the happiness of his ancestors depended on memorial rights performed by an uninterrupted line of descent.

"In the offspring thou art born again: that, mortal, is thy immortality. . . . These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors. In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones. They (the ancestors) live in heaven until the (next) general destruction of created things. (After the destruction of the world, they stay) again in heaven, being the seed (of the new creation)." (Apas-

tamba, II, 9, 24, 1, 3–6. Sacred Books of the East, Vol. II, p. 158.)

The word for son is *putra*, "deliverer from hell" (put). His own life and that of his father's can be happy and be secure in this happiness only when he has a son. This may, in part at least, explain the introduction of polygamy and polyandry. Hence also the wife might be transferred to the nearest relative. The Hindoo regard for a wife must, however, be selfish.

Manu considered woman weak and helpless, and hence he made her dependent on her husband for protection, and the salvation of the husband depended on the protection of the wife. If the husband put away his wife, yet he was compelled to protect her, and many safeguards were thrown around wives and daughters to insure their comfortable support. The wardship and restrictions to which wives were subjected were intended for their good. Women were often secluded because of jealousy, but they were also thereby protected from Mohammedan brutality. It was also thought that her womanly reserve and modesty would in this manner be the better maintained. Considered forever a child, she could engage in no religious rites.

Yet in the Ramayana woman is highly honored. History records that she has ruled empires

and carried on wars, has been influential in social and commercial affairs, and has composed a number of beautiful hymns of the Rig-Veda. Four of the seven ancient sages of Malabar were women. The moral precepts of Avyar are still taught in the schools. Consider the following: "Honor thy father and mother. Speak ill of no one. Ridicule not bodily infirmities. The sweetest bread is that earned by labor. There is no tranquil sleep without a good conscience, nor any virtue without religion. To honor thy mother is the most acceptable worship. Of woman the fairest ornament is modesty."

Possibly a more thorough acquaintance with the laws of Manu would result in a more favorable judgment concerning both himself and his teachings. The code of Manu is only one of many which came from the sacred writings. It is the law code of the Manavas, one of the Brahmanical schools of theology. These laws were probably never actually administered in any part of Hindustan. They are now nominally the law of the Burmese Empire, but are practically null.

The code of Manu shows honesty of purpose and careful thought. His institutes treat of all topics of ethics and speculation, and all matters of public and private life—cosmogony, education, marriage, economics, morals, diet, purificatory

rites, women, devotion, war, government, private and criminal law, castes, times of distress, penance, transmigrations, and beatitude—these and other topics, treated in twelve books, metrical in form.

The discipline of Manu is a despotism—a despotism self-imposed, and so stern and unrelenting that it binds body, soul, and spirit from the earliest infancy—yea, from even before birth, till death and beyond death—in one unbroken chain of complicated regulations, manifold purifications, severe penances, and endless prayers. These laws have been called "an endless reach of absurdity." Priest and people must surrender irrevocably to these laws. An awful secrecy broods over the meaning of the law, which paralyzes thought, yet this law must be kept. To fail in any infinitesimal precept subjects the soul to awful consequences. Not only must selfishness be subdued, but self also, noble, manly, divine self, must be crushed. The gleams of light in this gloomy picture, as seen in that tenderness toward animals which permits no injury even to a worm, is not a natural and healthy tenderness, but is born of the belief in transmigrations. The culmination is the Yogi performing vast ascetic feats, desiring nothing, not even life or death, using every effort for long, dreary years to

withdraw the mind from every thing outside of self and of self, and then to lose the effort in the absence of all thought, and finally to lose self in the Infinite. It is a mighty protest against sensuality, but the protest of a maniac. It is a relentless and savage law, which crushes out every spark of self-assertion and freedom. The ideal devotee desires to know nothing, desires to be nothing—rather he has no desire at all. To find God is all—and he will pay the price. This is not all a sham. There are impostors enough, but there are honest Brahmans, too. There is a grim earnestness about the system which compels admiration. To keep such a code of laws is not a play. The healthy conscience must struggle up from beneath a load of cruel or frivolous observances. There is still place for active virtues.

But the whole life was not given up to self-abnegation. The period of mystic meditation was preceded by three periods of activity. Man must first be a student, and study the law long and thoroughly. A Brahman begins study when from eight to sixteen years of age, a Kshattriya when from eleven to twenty-two, and a Vaisya when from twelve to twenty-four. The course of study extends from twelve to forty-eight years. The student must then marry, or at least engage in some social employment. After this he must

become an anchoret or missionary. In this manner he pays his debt to the law, to society, and to the race. When at length he feels old age creeping on, he must leave all, subdue himself and meditate on God and sin and the rewards of virtue until he is finally "absorbed in the divine essence." This retirement from the world afforded the opportunity of repentance and communion with the One—not formal but real. "Sixteen suppressions of the breath, with the constant repetition of the holy syllables for a month will absolve even the slayer of a Brahman for his hidden faults." But the intention of this doubtless was, that the whole soul should be engaged in sincere penitence. Formalism is again and again condemned. Falsehood, pride, hypocrisy, are condemned. Sin must be confessed and loathed. Performing rites and neglecting duties is vain. The reward comes from forgiveness, liberality, honesty, patience, and silent prayer. Far be it from such precepts to teach mere formality and mockery. "The knowledge of God" brings purity to the soul.

Yajnavalkya, the author of the second important code, says: "Therefore, what one would not have done to him, let him not do to others." The gods are only content with heart service. We never can hope to be at peace till we are in

harmony with God. The fruit of sin comes to man as the harvest of his own sowing. Iniquities are visited upon sons and son's sons. Happiness, even in this world, does not visit the unrighteous. "Vice is more dreadful by reason of its penalties than death;" therefore "in whatever extremity, never turn to sin." (Johnson: Oriental Religions, India, pp. 182, 183.)

Every thing except character must be left this side of the grave. "Let him gather this, therefore, to secure an inseparable companion through the gloom, how hard to be traversed!" "The only firm friend who follows man after death is justice." Virtue, knowledge, and old age should be respected, and the aged, the blind, the maimed, the sick, the poor, and the heavy-burdened should be relieved. They can not inherit because of physical incapacity, but they are to be well supported. Diligence in business is highly commended. We discover in the stern law of self-abnegation many similar precepts of self-respect.

We must, however, admit that the mass of the legislation appears to us either frivolous or barbarous, and the punishments for transgression either unjust or heinous. The contradictions in these laws are sometimes glaring. This is capable of rational explanation. There are two

classes of precepts resulting from the struggle of two principles. On the one hand there are slavery, self-abnegation, dead formalism, and the cruelty of spiritual suicide; on the other hand, liberty, the spirit of spontaneous self-assertion, spiritual virtue, and active duties in behalf of the well-being of humanity. We can not but be struck with the dreadful self-tortures and dismal and demoniacal fanaticisms; let us not fail to recognize the purity of morals, the deep religious spirit, and the sincerity of purpose of the great lawgivers. Even the darkest passages are not without some relief. They are the records of soul struggles—souls stretching toward the light. They prove at least this, that man will do any thing and suffer any thing for what he believes to be right.

A selection of precepts from the regulations concerning studentship will teach their minuteness of detail.

The student must be obedient and serviceable to his teacher, and must never contradict him. He must occupy a lower couch. He must abstain from all condiments and perfumes. Sleeping in the day-time, bathing for pleasure, sporting while bathing, and wearing his hair tied in one knot, are strictly forbidden. The girdle of a Brahman consists of three strings of munga grass, twisted

to the right, and his staff is of palasa-wood. The Kshattriya has a bowstring girdle and a staff of a downward-growing branch of the banian-tree. The Vaisya has a woollen thread girdle and undambura-wood staff. The student, according to his caste, wears a red cloth of hemp, or of flax, or a red skin. A skin only, as an upper garment, is most suitable. Looking on dancing, going to assemblies, and gossip, are forbidden. He should be discreet, forgiving, chaste, diligent, modest, possessed of self-command, energetic, and free from anger and envy. He goes out begging morning and evening, bringing all he receives to his teacher, and eating only when bidden. If any thing be left he must bury it, throw it into the water, or dispose of it otherwise as directed by the law. A portion, as sacrificial food, is offered to the teacher as to a deity. The student cleans his own dish, fetches water and fuel, places the sacred fuel on the fire, and sweeps around the altar. After adding fuel to the fire, he sweeps around the fire with his hand. The sacred water used for sprinkling the altar shall not be used for non-religious purposes. The student does not drink it, nor water stirred with the hand, nor water received in one hand only. He shall rise before his teacher, and go to rest after him, and not sleep while his teacher is awake. He shall salute

proper persons stretching forth his right arm or joined hands, and when returning the salute of a twice-born, the last syllable of the name of the person addressed shall be prolonged to the length of three moras. If he meet his teacher after sunrise, he shall embrace his feet, stroking the right foot with the right hand below and above. He shall wash his teacher's feet, rub him, and put him to bed, retiring only after having received permission. He does not stretch his feet toward his teacher; does not speak to him while he himself is reclining; does not sit near enough to touch him with his hand, and does not approach him, shod, covered, or holding implements, unless he be on a journey or at work. He shall not sit near him cross-legged, nor so that the wind will blow towards his teacher, nor leaning against any thing, nor supporting himself with his hands on the ground, nor with his face toward him, yet he shall keep near him and be ever attentive to his slightest wishes. When he goes round his teacher he shall keep his right hand towards him. He is not permitted to cut leaves or flowers to smell them, and whenever he smiles he must cover his mouth with his hand. He shall not sit on a higher or better seat, nor shall he sit on one with more legs. He shall not touch his teacher with his finger, whisper in his ear, laugh

in his face, call out to him, nor pronounce his name in order to attract his attention except in case of necessity.

He must devote himself to his studies, yet all must be done by rule. He shall not study the Veda on the highway except on ground which he has made sacred, nor in a burying-ground, nor in the presence of a Sudra or an outcast, nor in a village where a corpse lies, nor where Kandalas live, nor where corpses are being carried to the boundaries of the village. If outcasts or good men enter a village, all study shall be omitted during the remainder of the day. If it thunders in the evening, there shall be no studying till morning; nor during the day or evening, if lightning is seen about dawn, when the student can not distinguish whether a cow is black or red, at the distance of a Samya-throw. No studying shall be done while criminals are being executed, nor while riding on a beast, nor upon occasion of deaths and the hearing of bad news. Many days and seasons forbid study. The interruptions last during various periods appointed in each case by law. If a student be engaged in study, and dogs bark, asses bray, wolves howl, owls hoot, instruments of music play, men weep, or Saman melodies are sung, he shall cease. After vomiting he shall sleep, or

THUGS.

eat clarified butter before resuming his studies. A foul smell, a sour stomach, eating in the evening, occasion discontinuance of study.

The student shall not study with wet hands, while the wind blows, whirls the grass, or drives the rain-drops, nor on the boundary between a village and forest, nor while washing or shampooing, nor in the twilight, or sitting under a tree, or immersed in water, or at night with open doors, or in the day-time with closed doors. An eclipse, an earthquake, a whirlwind, the fall of a meteor, and a fire in the village interrupt study till the same hour next day. A cloud out of season, the sun or moon with a halo, a rainbow, a parhelion, a comet, and a hoar-frost interrupt study during the duration of these phenomena.

After a student has finished his course and bathed he is called a Snataka, "one who has bathed," and new observances are required. He shall not stretch out his feet towards a fire, water, a Brahman, a cow, an image of a god, or a door. He shall not mention the blemishes of a sacrificial present, a cow, or a girl. He shall not step over a rope to which a calf is tied, nor pass between the posts from which a swing is suspended. He shall not count a flock of birds, nor look at the sun when it rises or sets. When he gives the residue of his food to a person who

is not a Brahman, he shall first clean his teeth and place the dirt from his teeth on the food. He shall not ascend a carriage yoked with asses.

These laws are taken from Apastamba. Other authors add to the cumbrous system. We select characteristic instances from Gautama.

The staves carried by students must be unblemished, bent at the top like a sacrificial post, and covered by their bark. They shall reach the crown of the head, forehead, or tip of the nose, according to caste.

The pupil shall take with his right hand the left hand of his teacher, leaving the thumb free, and address him, "Venerable sir, recite!" He shall fix his eyes and mind on his teacher. He shall touch with Kusa grass the seat of the vital airs—the organs of sense located in the head. He shall thrice restrain his breath for fifteen minutes, and shall seat himself on blades of Kusa grass with tops turned toward the east. "If a dog, an ichneumon, a snake, a frog, (or) a cat (pass between the teacher and the pupil) a three days' fast and a journey (are necessary.) (In case the same event happens) with other (animals, the pupil) must thrice restrain his breath and eat clarified butter." In the presence of his teacher the pupil shall not cover his throat, cross his legs, lean against a wall, stretch out his feet,

laugh, spit, yawn, or crack the joints of his fingers. "He shall keep his tongue, his arms, and his stomach in subjection." The teacher may punish him with a thin rope or a thin cane.

A Snataka shall be always pure and sweet-smelling, and shall bathe frequently. He shall not allow his beard to grow without a sufficient reason, nor carry water and fire at the same time. He shall not stand upon ashes, hair, nail-parings, husks, potsherds, or any impure substances. He is not permitted to converse with barbarians, nor with impure or wicked men. He shall not take his meals with his wife, enter his village by the back gate, wash one foot with another, eat food deposited on a chair or eat food with shoes on his feet, draw a seat towards himself with his foot, or be a "stay-at-home."

These selections are sufficient to show the character of the multitudinous directions concerning student life. Similar laws prevail concerning the duties of householders, hermits, and ascetics, the four castes, kings, and witnesses. And then we have laws regulating food, purifications, penance, funeral services, ordeals, inheritance, pious gifts, sacraments, and so on—an effort to regulate the whole life, even to the most minute particulars.

VI.

DOCTRINES, PRECEPTS.

THAT pantheism which confounds the visible and tangible universe with the Creator, and makes each equal to the other, is not the pantheism of the Hindoos. The Creator and the visible and tangible universe are indeed identified, but the Creator infinitely transcends the universe.

That fatalism which is blind as well as inexorable is not the fatalism of the Hindoos, but rather is theirs the fatalism of right and truth. It is not a hostile fatalism, but a fatalism which is certain; which is inherent and ultimate; which insures true liberty to act in accordance with the promptings of the higher nature.

Good, and not evil, is fatalism. By such a fatalism perfection is assured. God is the very life of man, and works in accordance with the laws of man's nature. The Norse Viking and Mohammed were both fatalists and believed in a fixed destiny. Spinoza and Fichte were pan-

theists. Such is the reasoning of the religious defender of pantheism and fatalism, and we must acknowledge much truth in what he says. Yet there is another and darker side. Fate not only helps on the cause of truth and holiness, but also crushes, grinds, and slays men who are indeed bad, but are only what fate compels them to be. Logically, it always has been and always will be an unrighteous and blind fate. Logically, pantheism destroys moral freedom, and hence moral responsibility, and obliterates all distinctions between right and wrong. If the Creator infinitely transcends the universe, yet is the universe, as far as it goes, but a part of the Creator. We can not here, however, review the metaphysical aspects of the question. That has been done by many other hands.

Pantheism is consistent with great moral earnestness and energy of purpose. If man feel the divinity within, he will move on resistless to the end. Pantheism may also be so interpreted as to serve as a restraint from sin. Says Manu: "If one considers the whole universe as existing in the Supreme Spirit, how can he give his soul to sin? He who understands divine omnipotence can no more be led captive by crime." Again one of the Upanishads says: "Such a one, who beholds the soul in the Infi-

nite Soul, him sin does not consume; he consumes sin, becomes free from doubt, and is pure." In the Hitopadesa we read: "Hear the secret of the wise. Be not anxious for subsistence; it is provided by the Maker. He who hath clothed the birds with their bright plumage will also feed thee." Thus there is cultivated a trustful spirit.

Fate and freedom find a practical reconciliation in such wise precepts as the following:

"Twofold is the life we live in; fate and will together run;
Two wheels bear the chariot onward; will it move on only one?
Nay, but faint not, idly sighing, 'Destiny is mightiest.
Sesamum holds oil in plenty; but it yieldeth none unprest."

Again, still more emphatically: "Fortune comes of herself to the lion-like man who acts. It is the abject who say, 'All must come from fate.' Forget fate, and be brave. If thou failest, having put forth all thy force, the blame is not thine. The deeds done in a former life are what is called fate. Therefore let one exert himself with unwearied energy in the present."

In this sense we might say that our inherited tendencies are fate, and yet we are free within the legitimate province of freedom. "As the potter shapes the clay at his will, so a man

shapes his own action. Though he see his desired good close at hand, fate will not bestow it on him; it waits the manly deed. A work prospers through endeavors, not through vows; the fawn runs not into the mouth of a sleeping lion. By his own doings one rises or falls. Thine own self, Bharata, is the holy stream, whose shrine is virtue, whose water is truth, whose bank is character, whose waves are sympathy. There bathe, O Son of Pandu! Thy inward life is not by water made pure. Whatever men do of good or evil, they shall reap the fruit in due season." As we learn from these passages that metaphysical difficulties are harmonized in the practical teachings of Hinduism, so we shall show elsewhere that Hindoo pantheism and atheism have been associated with the purest moral precepts.

The worship of the ancient Indians consisted of oblations and prayers. There were no ascetic practices, yet there were self-mortifications, and the enthusiast went about with long hair, and wore only reddish rags, sometimes dispensing with even these. The hymns are largely invocations to various gods. The sacrifices of early Brahmana times required many priests, singers, and officers, and were conducted with much ceremony, and frequently at great expense. Offer-

ings were cast into the fire and borne away to the gods. The most frequent of these were butter, milk, rice, soups, cakes, and soma. The sacrifices were horses, goats, bulls, buffaloes, cows, and rams. In these sacrifices the worshiper shows his gratitude and affection, strengthens the gods with his offerings, and prays for their favor. Agni and Soma are actually begotten in every sacrifice.

Sacrifice has a mystic and hidden meaning. Should it cease, if but for a moment, that moment the gods would cease to bless. Manu says: "Cause by sacrifice the gods to prosper, and the gods will make you prosper. He who does not contribute somewhat to make his wheel to turn is unworthy to live." By sacrifice the gods were believed to have delivered the world from chaos. The first sacrifice was that of Purusha, from whose dismembered body the heavens and earth were made. Sacrifice is the center of all that exists, and precedes all.

In Brahmana times there was completed the development of a prodigious ritual. The priesthood grew in power. The Vedic Sanskrit, now unintelligible, became sacred, the canon was closed, the pantheon enlarged, and the religion fixed. The moon, the constellations, and the Vedic metres were worshiped. Spirits, demons, and goblins of multitudinous shape and origin

were multiplied. Prajapati stands at the head; Agni, Vayu, and Surya form a triad; and the attributes of the gods are personified. The good man at his death goes to Svarga; and the wicked to a hell of torments, or the wicked man is born again in some lower state. The Asuras, formerly divine powers, have become demons; Aditi is identified with the earth; Aditya with the sun; and the Adityas with solar manifestations. Varuna has become the god of night and of the waters. The theology remains about the same, while the office of the Brahman has become hereditary and the worship most formal and ritualistic. The worshiper for whom the priest officiates knows nothing of the rites; the priest himself knows only the texts and their mystic explanations. The sacred writings are eternal, or were instituted by Prajapati. Ceremonies multiply and speculations are as endless as they are frequently frivolous. A long course of instruction under severe discipline is necessary to qualify the candidate for the duties of the priesthood. No one man or one life is sufficient to learn all; hence various classes of priests arise by division of labor. Trifles and subtleties furnish themes for special study. The gods become immoral, and incests among the gods are frequent. Religious rites are used for criminal purposes. The

rites of religion make the gods immortal, and become immortal themselves; by them the sun rises and sets, the rivers flow, the winds blow, and the harvests ripen. The rites have a magical character. If the priest be legally pure and perform the rites accurately, the desired results will be certainly accomplished.

The sacrifices benefit directly only the worshiper and his wife; indirectly, others may receive benefit therefrom. Besides the great sacrifices of which the Brahmanas treat, there are domestic sacrifices—the ceremonies of purification which the father performs for his children, the initiation which the youth receives from his master, and the various rites of the householder, such as the institution of the domestic fire, the marriage rites, daily offerings and prayers, and funeral rites and offerings. Faithful Brahmans of the present day observe only these domestic sacrifices.

Sacrifices—there are perhaps a thousand varieties in all—last from one day to several years, and theoretically even to a thousand years. Sometimes the sacrifice was symbolical, the victim being brought to the sacred place and then set free. Many sacrifices require human victims. The widow, more or less voluntarily, dies upon the funeral pyre of her husband. At this period Brahmanism was not idolatry, as there were

neither images nor holy places. (Barth: The Religions of India, pp. 39–63.)

The sacrifice gives power over both worlds, and things visible and invisible, animate and inanimate. Whoever knows the sacrifice is master of the world.

"The Yajna (sacrifice), taken as a whole, is conceived to be a kind of machinery, in which every piece must tally with the other; or a sort of large chain, in which no link is allowed to be wanting; or a stair-case, by which one may ascend to heaven; or as a personage, endowed with all the characteristics of a human body. . . . The Yajna exists as an invisible thing at all times. It is like the latent power of electricity in the electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend, when unrolled, from the Ahavaniya, or sacrificial fire, into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes. . . . This ideal sacrifice stands in the closest relationship with all the sacrificial instruments, the sacrificial place, and all the sacred verses and words spoken during its actual performance. The sacrifice being often represented

as a kind of being with a body like that of men, certain ceremonies form his head, others his neck, others his eyes." It is all-important that no mistake be made in the ritual; but since this is almost impossible, so complicated is the ritual, the sacrificial being must be accomplished by a physician, the Brahma priest, who makes good the mistake by penance. The priest is master of the sacred word. "The sacred words pronounced by the Hotar effect, by dint of the innate power of Vach, the spiritual birth of the sacrificer, form his body, raise him up to heaven, connect him with the prototype of those things which he wishes to obtain (such as children, cattle, etc.,) and make him attain to his full life term, which is a hundred years." The sacred words may also be made to curse or to slay him. The power of speech lies mainly in its form.

"Each metre is the invisible master of something obtainable in this world; it is, as it were, its exponent and ideal." The metre to be used is determined by the object desired. Of great importance also are the stomas, which contain a certain number of verses chanted to the same tune; and the Prishthas, which are certain samans and their combinations. All these are eternal and divine. Much depends upon whether a verse is recited without stopping, or with breaks in its

repetition, and whether in an inaudible voice, a middle voice, or a low and slow voice. Words which possess a destructive character are deprived of their power by the repetition of certain formulæ. The sacrificer, to obtain what he desires, must repeat the proper formulæ at the proper times. "For what he himself speaks connects him with the ideals of his wishes, which are brought within his grasp by the priest." The Soma sacrifice unites the sacrificer with the god Soma, and thus makes him an inhabitant of the heavenly world. (Haug: The Aitareya Brahmana of the Rig-Veda, Vol. I. Introduction, pp. 73–80.)

The Indian believed most devotedly in the power of prayer. The ancient Hindoos prayed for deliverance from their enemies, understanding, freedom from disease, protection, guidance, recovery from sickness, defeat of their enemies, soundness of mind, wide pastures, safety, wealth, protection against evil spirits, and forgiveness of faults. They said to Indra, "We have no other friend but thee, no other happiness, no other father;" and to Agni, "O Agni, in thy friendship I am at home." They exulted in the varied beauty and rich bounty of the world, and their hymns are full of praise and thanksgiving. They sent their hymns "forth from the soul," and "launched it with praise."

In the hymns of the Rig-Veda there is shown an intense religious instinct. The Hindoos lived in most intimate relations with nature, and felt her sympathy. Perhaps they do not really worship material objects, but they certainly do not always fully separate material objects from the gods which they symbolize. It may be difficult to prove a primitive Aryan monotheism, but there was a theistic feeling which was not polytheism. Deities are addressed singly, in twos, in threes, in larger groups, and all together. The Invisible is recognized everywhere, and evokes wonder, reverence, adoration, gratitude, trust, and love. Prayers are addressed to divinities different in name but agreeing in essence, and possessing the same powers and attributes. All receive the same worship; all bestow the same blessings. Deities are often addressed interchangeably. While engaged in the worship of one god, by a religious exaggeration of thought, the Hindoo addresses him as though he were the only god. He does not for a moment deny the existence of other gods, but makes the one for the time The Supreme.

Brahma has milked out the essence of the Veda in the most holy verse, "We meditate on that desirable light of the divine Savitri; the Sun who governs our holy rites." (R. V. III,

62, 10.) Again we read: "The lord of creatures (Brahman) has milked out from the three Vedas the letter A, the letter U, and the letter M." This makes Om—AUM—"the highest Brahman." In the same manner were produced the three sacred words: Bhuh, Bhuvah, Svah—the earth, the atmosphere, the heaven. Thus the three mystic letters, the three mystic words, and the three mystic verses. "The syllable Om must be known to be imperishable, as it is identical with Brahman, the lord of creatures." (Sacred Books of the East, Vol. II, p. 183.)

All this points to the unity of idea in worship, and to unexplored and unexplorable depths in the nature and word of God, and to this, too, that in true worship the thought and feeling of the soul must be concentrated and directed to the heart of the Divine Being. The idea of unity in worship is distinctly announced. "That which is One, the wise call many ways. They call It Indra, Mitra, Varuna, Agni, the winged heavenly Garutmat." (R. V. I, 164, 46.) Back of all names there must be something which refuses to be named. While creation is ascribed to many deities in turn, each deity has his parentage, thus pointing to a God beyond, behind, and above all which have been named.

Prayer was an instrument of power. It

brought the gods to man; it compelled attention; it created the gods; it strengthened them for battle. Agni sprang forth newly created on the domestic hearth.

"Fire in all its mysterious forms, from the spark that lighted the simple oblation and the flame that rose from the domestic hearth, to that central orb in which the prescience of their active instinct saw, so long ago, an all-productive cosmic energy, was everywhere one and the same, alike mysterious, alike divine. And this vital fire of the universe was ever within call, stooping to human conditions, respondent to their need and will; at once a father and a child; when the seeker would, out of dark wombs in herb and trees; waiting there to kindle at the touch of his hand, when he rubbed the two bits of wood, or turned the wheel of his fire-churn,— as if his busy fingers reached through the bright deeps on high, and brought life at their tips; kindred life, fresh from the central flame." (Johnson: Oriental Religions, India, pp. 91, 92.)

A wonderful power was ascribed to that sacrifice and prayer which could call the gods at will and command their help.

There are both good theology and genuine worship in many of the hymns. To the repeatedly asked question, "Who is the god to whom

we shall offer sacrifice?" the answer is given: "He who gives life; he who gives strength; whose blessing all the bright gods desire; whose shadow is immortality, whose shadow is death. He who through his power is the only king of this breathing and awakening world; he who governs man and beast. He through whom the sky is bright and the earth firm; who measures out the light in the air. He to whom heaven and earth, standing firm by his will, look up trembling inwardly. He over whom the rising sun shines forth. Wherever the mighty water-clouds went; where they placed the seed and lit the fire, thence arose He, who, by his might, looked even over the water-clouds—the clouds which gave strength and lit the sacrifice. He who is God above all gods. May he not destroy us! He, the Creator of the earth, the righteous, who created the heavens. He who also created the bright and mighty waters." (R. V. X, 121.) This is a fair conception of the character of God.

A hymn addressed to Varuna cries for saving mercy: "Let me not yet, O Varuna, enter into the house of clay. Have mercy, Almighty, have mercy! If I go along trembling, like a cloud driven by wind, have mercy, Almighty, have mercy! Through want of strength, thou Strong One, have I gone to the wrong shore.

Have mercy, Almighty, have mercy! Thirst came on the worshiper in the midst of the waters. Have mercy, Almighty, have mercy! Wherever we men, O Varuna, commit an offense before the heavenly host; wherever we break thy law through thoughtlessness, have mercy, Almighty, have mercy!" (R. V. VII, 85.)

Acceptable worship must be connected with the practice of virtue. Unless a person possess "the eight good qualities — compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness"—the forty sacraments will not save him; while the one "who is sanctified by a few only of these forty sacraments, and whose soul is endowed with the eight excellent qualities, will be united with Brahma, and will dwell in his heaven." (Gautama. Institutes of the Sacred Law: Sacred Books of the East, Vol. VIII, p. 215.) The gods will not be mocked. They will hear the righteous, but they are deaf to the wicked. Not merely exemption from physical harm is sought in prayer, but also peace of conscience and purity of heart.

Prayer is intelligent. The very name teaches this—*mantra*. It is intelligent worship of an intelligent god. Brahma at a very early period

FAKIRS.

meant "prayer," and Brahmanaspati became the "Lord of Prayer." Prayer looks upward and heavenward. The poorest and weakest prayer of any sincere soul of any lowest and beggarliest religion will make that soul better.

We place here a few verses of a beautiful hymn in praise of liberality: "The gods have not ordained hunger to be our destruction. Even those who are full-fed are overtaken by various forms of death. The prosperity of the liberal man never decays; while the illiberal finds no comforter. He who, himself well provided with sustenance, hardens his heart against the poor man who approaches him, starving, and who has long courted him, desirous of food, such a man meets with none to cheer him. He is the bountiful man who gives to the lean beggar who comes to him craving food. Success attends that man in the sacrifice, and he secures for himself a friend in the future. He is no friend who bestows nothing on his friend who waits upon him, seeking for sustenance. Let every one depart from such a man; his house is no home,—and look out for some one else who is liberal, even though he be a stranger. Let the powerful man be generous to the suppliant; let him look down the long path (of futurity.) For O, riches revolve like the wheels of a chariot; they come,

now to one, now to another. In vain the fool obtains food; I tell the truth; it becomes his destruction. He nourishes neither his friend nor his companion. He who keeps his food to himself has his sin to himself." (R. V. X, 117, 1–6.)

"He who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda." (Apastamba, II, 4, 7, 16.) "If he remembers at any time after dinner that he has refused a guest, he shall at once leave off eating and fast on that day." "And on the following day (he shall search for him), feast him to his heart's content, and accompany him (on his departure). . . . To all (those who come for food) at (the end of) the Vaisvadeva he shall give a portion, even to dogs and Kandalas. . . . At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work." "The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed). If there is no food, earth, water, grass, and a kind word, forsooth, never fail in the house of a good man. Thus (say those who know

the law.") (Apastamba, II, 4, 8, 14; 4, 9, 1, 5, 3; 2, 4, 13, 14.)

The teaching of one of the hymns on the subject of gambling is so true to all experience, and is given in words so forcible and graphic, that we present it entire.

"The tumbling, air-born (products) of the great Vebhidaka tree (*i. e.* the dice) delight me as they continue to roll on the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on Mount Mujavat. She (the gamester's own wife) never quarreled with or despised me. She was kind to me, and to my friends. But I, for the sake of the partial dice, have spurned my devoted spouse. My mother-in-law detests me; my wife rejects me. In his need (the gamester) finds no comforter. I can not discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack-horse. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers, cry out: 'We know nothing of him; take him away bound.' When I resolve not to be tormented by them, because I am abandoned by my friends who withdraw from me, yet as soon as the brown dice, when they are thrown, make a rattling sound, I hasten to their rendez-

vous, like a woman to her paramour. The gamester comes to the assembly, glowing in body, and asking himself, 'Shall I win?' The dice inflame his desire, by making over his winnings to his opponent. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts, and again ruin the winner; they appear to the gambler covered with honey. Their troop of fifty-three disports itself (disposing men's destinies) like the god Savitri, whose ordinances never fail. They bow not before the wrath even of the fiercest. The King himself makes obeisance to them. They roll downward; they bound upward. Having no hands, they overcome him who has. These celestial coals, when thrown on the dice-board, scorch the heart, though cold themselves. The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money, the gambler approaches with trepidation the houses of other people at night. It vexes the gamester to see his own wife, and then to observe the wives and happy houses of others. In the morning he yokes the brown horses (the dice); by the time when the fire goes out he has sunk into a degraded wretch. He who is the general of your band, the first king of your troop,—to him I

stretch forth (my) ten (fingers) toward the east (in reverence): 'I do not reject wealth, but I declare that which is right (when I say): "Never play with dice; practice husbandry; rejoice in thy property, esteeming it sufficient." There, O gamester, are thy cows; (this is) thy wife; so the adorable Savitri addresses me. Be friendly (O dice); be auspicious to us; do not bewitch us powerfully with your enchantment. Let your wrath and hostility abate. Let others be subject to the fetters of the brown ones (the dice).'" (R. V. X, 34. Muir: Sanskrit Texts, Vol. V, pp. 426, 427.)

Gambling is ever the same fascinating, deceitful, enslaving, damning enemy.

The doctrine of transmigration, though not found in the Veda, is of vast importance in later Hinduism. It is based in the instinct of immortality. Life lives beyond death and its immortality is emphasized by its repetition in many successive forms. Material forms may hold this life for a time, but they can neither destroy it nor make it an everlasting prisoner. Its temporary habitation is of little importance; life itself—everywhere, under all forms, in all time, the same in essence whether it be the Brahma life or the life of a worm, or even a clod—life itself is all-important. Immortality inheres in life.

Life in its very essence is immortal. It has come down through the eternities of the past, it will continue through the eternities of the future. This present life is an island; there are boundless oceans of the past and future. The former life has been explored; the latter is to be explored.

Transmigration of souls is also an effort to explain the inequalities of the present life, the prosperity of the wicked, and the adversities of the pious. The Hindoo believed that this problem met with a satisfactory solution in the pre-existence of souls. The present life has in some way been earned in previous lives; it is in some sense the summation of previous lives. The Hindoos believe in moral retribution. The present life is the harvest; past lives the seed-time; yet the present life is also a time of sowing, of which the harvest will be reaped in future lives. We believe in the transmission of tendencies from parents to children, tendencies physical, intellectual, and moral, and in this both religion and science agree; the Hindoos went farther in the doctrine of the transmigration of lives. Thus in the unity of life all difficulties find their explanation at the last.

Herein also is assistance in the explanation of the efforts which have been made to read the

future by noting the flight of birds, the voices of animals, and the movements of natural objects. Each visible form has a soul in bonds for a little time, to be released in some few years. That soul has experience connected with myriads of past lives. It knows more concerning many things than we do or can. If we can but interpret its answers to our questions we may learn many things to our advantage. Again, in many respects, animals are superior to ourselves; some in sharpness of vision or of scent, and others in acuteness of hearing or in sensitiveness to atmospheric and electrical changes, and all in instinct within its own especial province. And, too, unity of life makes unity of law, and every thing becomes a microcosm. Hence soothsaying, palmistry, and other ways of reading what otherwise would be unknown.

The Hindoos possess the oldest book of fables in the world. There remain a few fables which have been recovered from Egyptian and Assyrian monuments, but no collection. The Hindoo Panchatantra is the source from which all Aryan nations have drawn. These fables contain the best practical teaching and morality. It is the wisdom of the brute world, and the science of common sense as applied to the family, social, and political relations. What bird and beast, and

cloud and wind, and tree and flower and water, and sun and star, and sky and light, may say to men is not to be despised. They, not less than human beings, partake of the life of Brahma, and in essence are the equals of men. In India, as in Egypt, the Deity was more frequently incarnate in animals than in man.

The poetry of India recognizes the brotherhood of nature, and sees in every form of life a brother. Animal and vegetable forms show their affection for man, and become his companions and allies in battle. Beasts as well as men possess virtues. The Hindoo was moved to kindness and tenderness by his religion, and would injure no form of life.

Transmigration of souls will explain the subtle law of reminiscense, which physiologists refer to what they call the double action of the brain. We have thought at times that we could almost recall scenes and incidents of a life in a state previous to the present. This may be inherited memory.

Thus we see that this doctrine of metempsychosis has its basis in fact, and an important truth lies at its root. It is not purely and only the doctrine of despair. There is always a chance to rise. Restoration from the Hindoo hells is promised, and in later Hinduism the

return of all to the Supreme Brahma at the end of the Brahma-day.

In the early books of the Veda there are few references to the doctrine of a future life. The Ribhus, because of their artistic skill, attain immortality, and by the guidance of Soma the wise obtain "treasures among the gods." Indra, Agni, and Vata can confer immortality. In the ninth and tenth books of the Veda there are more frequent and distinct references. Yama and Yami are the first pair of human beings, though we must admit there is not a little obscurity here, as indeed in many other points of Indian mythology. Yama is said to have been "the first of men that died." "Yama is the first who found for us the way. This home is not to be taken from us. Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed." (R. V. X, 14, 2.) Yama sports with the gods, and dwells in celestial light in the most holy place of heaven. The pious share in his blessings. He has "two four-eyed, road-guarding, man-observing watch-dogs," which guard the way to his abode. These dogs wander as messengers among men to summon them to Yama. Sometimes Yama is identified with death. When the body is burned, Agni is invoked, not to injure it, but to carry it to the

Pitris; the eye to the sun, the breath to the wind, the different members to the sky, the earth, the waters, and the plants, and his "unborn part" to the world of the righteous, to reach which it must pass through a great gulf of darkness. "Leaving behind on earth all that is evil and imperfect, and proceeding by the paths which the fathers trod, the spirit, invested with a luster like that of the gods, soars to the realm of eternal light, in a car, or on wings, on the undecaying pinions wherewith Agni slays the Rakshases, wafted upward by the Maruts, fanned by soft and gentle breezes, and refrigerated by showers; recovers there its ancient body in a complete and glorified form, meets with the Pitris, or forefathers, who are living in festivity with Yama, obtains from him, when recognized by him as one of his own, a delectable abode, and enters upon a more perfect life; which is crowned with the fulfillment of all desires, is passed in the presence of the gods, and employed in the fulfillment of their pleasure." (Muir: Royal Asiatic Society. New Series, Vol. I, pp. 298, 299.)

In that blessed abode families are united and live an immortal life. There friend waits to welcome friend to "the sanctuary of the sky," where dwells the One God. The mourners appeal to the earth in behalf of the dead to

receive him kindly, and cover him with her garment as a mother her child;" to the fire-gods to warm him "by their heat," and to the guide of souls "to bear him by his sure paths to the world of the just." They say to the body: "Go to thy mother, the wide-spread, bounteous, tender Earth. I lay the covering on thee: may it press lightly; thou feelest it not. Pass at thy will to the earth or sky." They say to the spirit: "Go thou home to the fathers, on their ancient paths; lay aside what is evil in thee; guarded by Yama from his sharp-eyed sentinels, by right ways ascend to the farthest heaven, if thou hast deserved it, and dwell, in a shining body, with the gods. May thy fathers watch thy grave, and Yama give thee a home!" So they trust their dead to the gods. The joys of heaven seem to be, at least partially, sensual. Even the gods do not possess a purely spiritual nature, but are capable of carnal delights.

The following passages may be quoted as showing the expectation of the maintenance of family relationships:

"Do thou conduct us to heaven; let us be with our wives and children. In heaven, where our virtuous friends enjoy blessedness, having left behind the infirmities of their bodies, free from lameness or distortion of their limbs, may

we behold our parents and our children!" (A. V. XII, 3, 17; VI, 120, 3.)

Prominent virtues among the Hindoos are rigorous abstraction, bravery in battle, the promotion of sacred rites, and liberality.

The Pitris, or forefathers, who are divided into various classes, are adored by their descendants, as some Christians adore the saints. They are made glad by libations, and come with Indra, Yama, Agni, and other gods, and feast on sacrificial food. The first duty of a son is to present an offering of rice-cakes to the spirit of his father.

There are few references in the Vedas to the punishment of the wicked. Soma is said to hurl the "hated and irreligious" into "the abyss." "Blind darkness" and "nethermost darkness" are mentioned as some kind of regions in the other world. The Mahabharata identifies hell with "darkness." But there are abundant testimonies concerning rewards and punishments in the later writings. The Satapatha Brahmana says: "For in the next world they place (his good and evil deeds) in a balance. Whichever of the two shall ascend, that he shall follow, whether it be good or evil. Now, whosoever knows this, places himself in the balance of this world; and is freed from being weighed in the next world;

it is by good deeds, and not by bad, that (his scale) ascends." (XI, 2, 7, 33.)

While some of the gods in the Mahabharata and Puranas are represented as leading immoral lives, and the Apsarases are represented as courtesans, there are also descriptions of a holy heaven. It is inhabited by the truthful, orthodox, righteous, meek, liberal, and brave; it is shining, glorious, and filled with delights; there are the golden mountain Meru and the holy garden Nandana; hunger, thirst, weariness, cold, heat, and fear are unknown; there is neither sorrow nor crying, decay nor labor, envy nor jealousy, nor delusion; the scents are delightful, and the sounds pleasant; the blessed are clothed in glorified bodies, and their garlands are fadeless. In the higher regions of heaven the gods and all the blessed inhabitants attain the extinction of all desire and feeling. (Muir: Royal Asiatic Society. New Series, Vol. I, p. 313.)

According to Weber, the early Vedic writers taught that immortality was a gift to the wise and virtuous, while fools and sinners were annihilated. The Brahmanas teach that all will be rewarded according to their works.

In the Puranas, Yama fulfills the office of sovereign of the damned and judge of the dead. All who die appear before him; Chitragupta, the

recorder, who has written down all their actions in his book Ugrasandhani, confronts them with their record; and they are judged, and the virtuous are conveyed to Svarga and the wicked driven away to Naraka. The recorder is thus described: "The dreadful Chitragupta, with a voice like that issuing from the clouds at the mundane dissolution, gleaming like a mountain of collyrium, terrible with lightning-like weapons, having thirty-two arms, as big as three yojanas, red-eyed, long-nosed, his face furnished with grinders and projecting teeth, his eyes resembling oblong ponds, bearing death and diseases." (Muir: Sanskrit Texts, Vol. V, p. 302.) Yama employs messengers, Yamadutas, to pull the souls of the wicked out of corpses and bring them to him bound with ropes; the good go of their own accord whenever Yama calls.

According to the later orthodox writings, there are twenty-one hells in which sinners are tormented for different periods of time and in various ways, according to the degrees of guilt. A catalogue of these torments would have been a godsend to even the most inventive of the inquisitors. The wicked are dragged over rough roads; devoured by dogs, jackals, cranes, serpents, and scorpions; scorched by blazing fires, pierced, sawn asunder, tormented by thirst; stifled by

foul stenches, boiled in oil, pounded in mortars, ground in stone vessels, enveloped in darkness, and devoured by worms; frozen, shot with arrows, hewn in pieces; compelled to eat one another; their bodies encircled with snakes, their bones crushed; and after all this, they are born in other animals, and after many transmigrations are born again as men, but marked by disease and deformity, to be subjected to most horrible penances.

But Brahma must sleep, and during his night of sleep the universe and all things in it remain in a collapsed condition waiting for the dawn of another Brahma-day. One human year is but a day of the gods. There are four yugas—Krita-yuga of 4,800 divine years, Tritayuga of 3,600 divine years, Dvaparayuga of 2,400 divine years, and Kaliyuga of 1,200 divine years. One thousand of the periods of the four yugas make one day of Brahma. This day would be, reckoning three hundred and sixty days to the year, 4,320,000,000 human years. The night of Brahma is of the same duration. A day of Brahma is called a Kalpa.

"At the close of this day of Brahma a collapse of the universe takes place, which lasts through a night of Brahma, equal in duration to his day, during which period the three worlds are converted into one great ocean, when the

lotus-born god, expanded by his deglutition of the universe, and contemplated by the yogis and gods of Janaloka, sleeps on the serpent Sesha. At the end of that night he awakes and creates anew."

A year of Brahma is 1,555,200,000,000 human years, and one hundred such years, or 155,520,000,000,000 human years, constitute his whole life. If the Brahma nights also are counted, this number of human years must be doubled.

At the end of the life of Brahma, he himself expires, and with the whole universe is absorbed into the eternal essence Brahmă. Then Brahmă, who has slept during the whole life of the universe, awakes, and from him proceeds another manifestation of the universe and Brahma, to be annihilated in turn to give place to another, and that to another, and so on during the eternity of the future, as has been the case during the eternity of the past. (Muir: Sanskrit Texts, Vol. I, pp. 43–45. Institutes of Vishnu: Sacred Books of the East, Vol. VII, pp. 77–79.)

The Kritayuga was the golden age. Then there was neither cold nor heat, pleasure nor pain. Men needed no houses to shelter them, but dwelt in the air. They knew no sorrow, but were full of goodness and supremely happy.

There were no beasts, no birds, no reptiles, no plants, no roots, no fruits, no flowers, no seasons—these would partake of unrighteoussness. Strong and beautiful, they enjoyed perpetual youth. Truth, contentment, patience, satisfaction, happiness, and self-control marked this blessed life. They engaged in no work; there were no castes. It was a life of perfect dispassion. From that time the race has deteriorated through the remaining yugas in strength, length of life, and virtue. The present Kalpa is the first of the second half of the Brahma-life. (Muir: Sanskrit Texts, Vol. I, pp. 90–92.)

VII.

DEEP SPECULATIONS.

THE most stupendous system of rites of any religion had already usurped the place of spiritual worship. Religion seemed to be composed altogether of ritualistic observances, and was well-nigh independent of the gods themselves. At that time philosophic schools antagonistic to ritualistic rule assumed marvelous development. In this realm of pure thought the Brahmans, though taking a leading part, were not the only speculators. Their many rivals explain the independent and vigorous growth of speculative philosophy. Even women sometimes successfully entered the lists in learned disputations. The treatises which have preserved to us the teachings of these old thinkers are called *Upanishads*, or Instructions. They form no system, and submit to no satisfactory classification. With great vigor of thought there are also mystic speculations and allegories bearing on mythology and ritual which fail to yield to explanation.

The solutions concerning God, the creation, man and his destiny are frequently radically opposed. The six systems of orthodox philosophy find their root in the speculations of the Upanishads.

The systems of philosophy have largely passed away, save the Vedânta system, which is the most important to be studied in order to the just appreciation of the religion of India.

Hindoo philosophy strives after unity, and is only satisfied with its discovery. The many are reduced to the One, the Self, the Soul, "the omnipotent, omniscient, sentient Cause," "the eternal Person," "the Light which shines everywhere, seen within the solar orb and the human eye, in heaven and throughout the world, intelligent, immortal, and forever blest;" Brahma, the invisible, intangible, unrelated, colorless One, who has neither eyes nor ears, neither hands nor feet, eternal, all-pervading, subtle, and undecaying," "the Source of all things." Brahma is the only true existence. All other things—with which we have practical dealings—are imagined to exist by our ignorance. Only The One truly exists. This One is the ultimate of thought and life. He is not intelligent as we use the word, but intelligence is of his essence. He is bliss, but it is the bliss of absolute repose. He is solitary and undivided, without beginning and

without end. He is the substrate of all. "In the beginning this was the Self, One only." All else is developed or evolved from him as the web from the spider, or all else is illusion, and ignorance is the material cause of all. The doctrine of *Mâyâ*, or illusion, does not belong to the earlier Upanishads and Sutras. Brahma is "unthinkable, unspeakable." Brahma and Maya are counterparts of Purusha and Prakṛiti of the Sankya philosophy. Maya and Brahma produce Isvara, or God, and Maya is his causal body, through which he shines or becomes visible. The creation is but the sport of Brahma. The order of the emanation of all things from Brahma and Maya—or intelligence and ignorance—is carefully stated in the system.

The old Vedantists regarded the world as an evolution from Brahma; the moderns regard it simply as illusion. To know the Supreme, one must study the Vedantic writings by the use of the six-fold means of knowledge; he must reflect on the Real; and he must profoundly contemplate the Real by means of acts of "forbearance, minor religious observances, religious postures, regulations of the breath, restraint of the organs of sense, fixed attention, contemplation, and meditation," and furthermore, he must overcome the four obstacles, "mental inactivity, distraction,

passion, and the tasting of enjoyment," until he knows subject and object as one. He and Brahma are now one, and at death he is absorbed in Him, and of himself is incapable of either virtue or vice. (Jacob: A Manual of Hindoo Pantheism. The Vedântasâra.)

Brahma is life. "Life is verily oldest and best. The sun rises out of life and sets into life; this is the sacred law; it sways to-day and will sway to-morrow. Life is the Immortal One; names and forms but conceal this. Unseen, he sees; unheard, he hears; unknown, he knows. Life is the preserver of all forms; by life the universe is sustained. Life is the soul of the whole, is *all* the gods; so that it is not fit to say, "Sacrifice to *this*, to the *other*, god. As by foot-prints one finds cattle, so by soul one knows all things. Soul is the lord and king of all; as the spokes in the nave, so all worlds and souls are fastened in the One Soul. As birds repair to a tree to dwell there, so the world repairs to the Supreme. He is creator, and all that moves or breathes or sleeps is founded in him; and he is their goal; indestructible life and mind." (Johnson: Oriental Religions, India, pp. 324, 325. Passages collected from the Upanishads.)

It is sometimes represented as love or desire which moved the Supreme Soul to manifest him-

self in creation. This love was "all-embracing." "Not content to be alone," he sacrificed himself in all created things. Creation is not to be separated from the All-soul. When the soul of man is lost in this Supreme Soul and recognizes It as All, then it sings "the song of universal unity."

Yet there are not a few passages in the Vedântic writings which seem to teach the reality of individual souls. They regard all souls as one in spiritual essence, and dependent on the One Soul. Brahma seems, also, to be spoken of as somewhat more than the sum-total of all created things. "Upon him all the worlds are founded; none become different from him. Yet as the one sun, eye of the world, is not sullied by the defects of the eye or the world, so the Soul of all beings is not sullied by the evils of the world, because it is also without it. Being of every nature to every nature, the One Soul is also without them in its own. Make known to me the Being different from this whole of causes and effects, past, present, and future." "But Purusha, who is all that was, is, or shall be, is above this all." (Johnson: Oriental Religions, India, pp. 329, 330.)

To know and to worship Brahma is to love and to *be* Brahma. To know any thing really is to assimilate it with our thought. To know self connected with the Immortal Self is immor-

tality. He who in his soul knows God knows immortality. Immortality is of the very essence of soul. God is "the bridge to immortality." "Not in the right abides his form, none beholds Him with the eye. Those who know Him as dwelling within become immortal." Salvation, then, is to know God; to know God is to be one with God, to be absorbed in God, to be God—God in the high sense, Brahma. The complete salvation of the world would be the return of all things to Brahma, who is This All.

The Hindoo had faith in the sovereignty, the power, the purity, the immortality of spirit. He had faith in the power of truth. "Truth alone, not falsehood, conquers." The science of The Eternal One is higher than the science of the Vedas. The only end of misery is in the knowledge of God. The prayer rises: "From the unreal, lead me to the real; from darkness to light; from death to immortality." "The world of Brahma is the highest bliss of all." The devotee conquers himself by pure thought. By pure thought he can conquer all things. Soul is the rightful regent of matter.

There is also an important element of truth in the doctrine of Maya. If not an illusion, the world is yet more than it seems. We know nothing completely. Things are different to dif-

ferent persons, and to the same person at different times. Theories are formed provisionally and are abandoned with new acquisition of information or clearer intellectual insight. Nature is not the same for a single moment. There is evidently something more than that which appears. There is a Power behind all phenomena, a something which makes them as they are and what they are. That Power is Soul. The Hindoo made all the material world, all individual souls, the breathing, or the play of Brahma. What exhaustless infinitudes of power are ascribed to Brahma when the creation of the universe is accomplished by his thought, or his breath, and is only a sport! There are required no work and no purpose. He breathes out all, and again draws all into Himself. His rest is so complete that it is represented as a profound sleep. In endeavoring to raise him above all conditions and imperfections, the philosopher has almost placed him beyond existence, and made him a Nothing.

The Sânkya philosophy denies that deliverance can be attained by the Vedas, yet quotes these authorities when its own doctrines can be thereby strengthened. The system is hardly materialistic, but it is certainly rationalistic. No search is made for the origin of things, but what

they are and to what end they are. The whole purpose of philosophy, as announced in the first aphorism, is deliverance from the threefold pain. This can be accomplished by emancipation from matter. The threefold pain is: Bodily and mental suffering, pain derived from external nature, and pain inflicted by spiritual beings. The Vedas can not effect this deliverance, for they are connected with impurity, destruction, and excess or inequality. Knowledge leads to deliverance—knowledge of manifested forms of matter, of Prakṛiti, and of Purusha. Prakṛiti is generally translated "nature, matter," but it evidently means something deeper than gross matter. It is a self-subsistent original essence. It enfolds and evolves the senses. In the essence of matter, mind pre-exists; Purusha, or soul, is also eternal and independent. From Prakṛiti proceeds intellect by which the soul obtains a knowledge of external things. The intellect is as material as Prakṛiti; that is, if material at all, it is a subtlest form of matter. The soul exists as "a pure inward light." Its instrument of communication with the external world is foreign. From intellect proceed consciousness, and from consciousness the five subtile elements, and the five organs of sense, the five organs of action, and *manas*, "which is the receptive and discriminating fac-

ulty." (Davies: Hindoo Philosophy, pp. 15–22.) Vice and virtue are attributes of the intellect. There can be no moral sense. The only evil is pain.

Souls exist separately as distinct personalities, while the abstract idea of soul is unlimited. This abstract soul, however, is not the Supreme Spirit. If such supreme spirit exist at all, it is outside the domain of this philosophy. Humanity is the highest point. (Davies: Hindoo Philosophy, pp. 48–50.)

"The witnessing soul is isolated, neutral, perceptive, and inactive by nature." (Sànkya Kârikà, 19.) It is perfectly distinct from matter, dispassionate; yet it knows, sees the external world; in its contemplative state it is above the life of mere action. The gross material body perishes when the soul leaves it, but a subtler body attends the soul until its final emancipation from matter. The soul is not blended with this subtile body, but is rather enveloped by it. So close are intellect and soul to one another that the intellect *seems* to think and the soul to act. The soul indeed does act, but not upon any thing external to itself. The distinction between soul and matter is absolute. Knowledge is obtained by the juxtaposition of the two. The soul freed from matter has neither knowledge nor self-con-

sciousness. It can see only what intellect presents. The soul is absolutely dependent on the senses, and there is nothing higher than the individual soul. Here is the foundation for philosophical atheism, or what is now called agnosticism. The logical conclusion is, that there is no Supreme Personal Deity.

Matter is an enemy. Existence as it is in this world is an unmixed evil. The highest good is to free the soul from matter forever. There has been no creation of soul; none of matter; and neither can have an end. Life is an unhappy development from Prak*ri*ti through the quality of passion. Vice and virtue can belong only to matter. The soul can know no duty, and can feel no guilt, since there is no God.

Bondage to matter is unreal; to know this is liberation. The emancipated soul possesses neither intellect, consciousness, nor mind. Its condition may be that of free beholding, and refuses to be described in human language. Liberation is to know soul as separate from Prak*ri*ti, and so "to thirst no more." (Johnson: Oriental Religions, India, p. 403.)

The Yoga system of philosophy is the Theistical Sankya, and acknowledges a Supreme Soul who presides over Prak*ri*ti, and into which the soul is absorbed by abstract meditation. The

yogi may attain a state in which he possesses supernatural power and wisdom; he can enter the body or mind of another and read his thoughts; he can fly through the air regardless of gravitation; he can understand the mystery of worlds; he can know past and future as though present.

The Nyâyâ philosophy is largely a logical treatise, and the Vaiseshika philosophy a system of physics, while the Mîmânsâ treats of Vedic interpretation. Their discussion in this connection were not profitable. An eclectic system of philosophy possessing many excellencies is presented in the Bhagavadgita, a religious episode of the Mahabharata.

VIII.

LATER DEVELOPMENTS.

WE have already given some facts concerning the later developments in the worship of Vishnu and Siva, which gave rise to the principal Hindoo sects. Rudra, the storm-god and father of the Maruts, was absorbed by Siva. He is identified with Agni, and is called Isana, Isvara "the lord," and Mahadeva "the great god." The trident, the emblem of lightning, is his symbol. He has a third eye in the middle of his forehead, the flames of which are to devour the world. With this god appear Bhava "the prosperous," Sarva "the archer," and Kala, who produces and devours all things. He triumphs over the Asuras and takes "the triple city," Tripura—earth, air, and heaven. He takes violent possession of the sacrifice which is being offered to the gods. He and his troops are invoked as protectors of houses, fields, herds, and roads. He is a merchant, and also the patron of craftsmen, carpenters, smiths, potters, hunters, and water-

men. Fighting in the armies, he is the god of the brave, who shouts in the midst of the battle and sounds his voice in the war-drum.

He has also the disreputable character of a bandit, and the patron of thieves, robbers, beggars, and fakirs. He is ever present in house, field, river, fountain, wind, cloud, grass, tree, and leaf. He especially dwells in the desert, the forest, and the mountain. Rudra is not a sovereign deity, but Siva, who inherits his character, becomes such. Siva reigns on Kailasa, beyond Himavat, surrounded by Yakshas and numerous spirits. The bull and the phallus are his symbols. The moon is his diadem; he is endless time. Wearing a necklace of skulls, he is Death, and some of his attendants are represented in the form of skeletons. As the chief of the Bhutas and the Pisakas, spirits, ghouls, and vampires, at night he prowls with them around burying-grounds and scenes of executions. As Bhairava, the god of mad folly, he is clothed in the bloody skin of an elephant, and leads in the wild dance. He is the chief of the yogins. His wife appears under various names. Among her names are: Uma, "the gracious;" Ambika, "the good mother;" Devi, "the goddess;" Parvati, "the daughter of the mountains;" Durga, "the inaccessible;" Gauri, "the bright one;" Sati,

"the devoted wife;" Bharavi, "the terror-inspiring;" Kali, "the black one," and Karala, "the horrible." (Barth: The Religions of India, pp. 159, 165.)

"The destructive energies of the atmosphere exhibited in wind and storm, and personified in the Vedas as Vayu, Rudra, and the Maruts; the all-consuming potency of time; the fertilizing properties present in dew and rain; the almighty agencies operating in creation once personified in Brahma; the same agencies operating in re-creation and reproduction; the power of asceticism once exhibited in the Buddha; the grace of perfect beauty supposed to be specially present in Śri or Lakshmī; the mysterious efficacy of magic and illusion (*māyā*); the terrific agencies and operations of demons and spirits, and finally the all-pervading influence of the impersonal soul of the universe,—all these have been collected and centralized in one god, whose chief name is the 'Blessed One' (*Śiva*), whose person is supposed to be half male and half female, and whose triple eye and trident probably symbolize his combining the attributes of the Triad in himself." (Williams: Hinduism, pp. 95, 96.)

The Sivaite religions were adopted by the Brahmans earlier than the Vishnuite religions, and may be more ancient. The first Hindoo rep-

resentations of any character are Sivaite alternating with Buddhistic, and the most ancient dramatic literature and romance were under Sivaite patronage. According to legend, Panini received the revelations of his grammar from Siva. The epic poetry, although Vishnuite in character, points to a previous Sivaite cultus.

The Sivaite philosophy, agreeing in the main with the Sankya, distinguishes the soul from both matter and God. Matter is eternal and is the blind medium through which God works, and in connection with which the soul suffers the consequences of its acts. Separation from matter is salvation from ignorance, sin, and death. God is a pure spirit who assumes a body to make himself visible. He is the cause of all things. Souls enjoy a freedom of action which determines their destiny. But according to others, God is the cause of all things, and fate fixes the destiny of men. "Both admitted that there were inferior manifestations of the Deity, and both in particular distinguished clearly between Siva and the different modes of his energy; of his Sakti, by which he produces, preserves, and destroys the world. This is the instrumental cause as the Prak*ri*ti is the material cause. It is at once his Maya and his free grace, and is personified in his wife, Devi, or Mahadevi, 'the great goddess,'

with a thousand names and a thousand forms." (Davies: Hindoo Philosophy, pp. 198, 199.)

Probably one-half of the Sivaite sects worship his Sakti. This is not the metaphysical Sakti just mentioned, but has its root in the double sexualism of the womb of the universe. The religion of the Saktas is professed by many sects having special doctrines and initiations, and furnishing a distinctive mythology. The great goddess Mahadevi is at the summit of all being. Her emanations are the Saktis of Brahma, Vishnu, Skanda, and other gods. Still lower are many female powers—"the great mothers," "the sorcerers," and other classes, most of them malignant and to be propitiated by revolting rites.

"All this in combination with the male divinities goes to form the most outrageous group of divinities which man has ever conceived." The supreme Sakti, Mahamaya—"the great illusion"—worshiped under both benevolent and malevolent designations, presents a twofold cultus—"the cultus of the right hand," and "the cultus of the left hand." The former conforms in general to the usages of Hinduism; the latter, which has kept its ceremonies more or less secret, has many incantations, imprecations, and magical observances which secure supernatural power to the devotee. Human sacrifices often disgraced its

altars. Perhaps some of the forms of the great goddess and many of the horrible practices of this worship were adopted from the religion of the aborigines. Not many years ago human sacrifice was part of the cultus of the Gonds, the Kols, and the Uraons of Central India, as well as the Banjaris and the Kois of the Telugu country.

There are also in the Sakti worship many sensual and obscene rites. To indulge to excess in spirituous liquor, to worship the Sakti in the person of a naked woman, *to know her* in complètion of the ceremony, are most unholy and abominable. This last act is "the complete consecration," and the two persons represent incarnations of Siva and Devi.

Yet in the beginning there must have been something more than mere licentiousness. "The books which prescribe these practices are, like the rest, filled with lofty speculative and moral reflections, nay, even with ascetic theories; here, as well as elsewhere, there is a profession of horror at sin and a religiosity full of scruples; it is with pious feelings, the thoughts absorbedly engaged in prayer, that the believer is to participate in these mysteries, and it would be profane to resort to them for the gratification of sense." (Barth: The Religions of India, p. 205.) How-

ever it may have been in their first teachings, a Vamaçarin, or devotee of the left hand, is now almost always a hypocrite, while the Dakshinaçarin ceremonies, or the ceremonies of the cultus of the right hand, are also cursed with indecencies.

The Thugs of India were worshipers of the goddess Kali, who presided over impure love, sensual indulgence, and death. The members belonged to different castes. They roamed about the country in small bands, and murdered whomsoever they could decoy into their company. There were four classes with special offices. The spies informed the band of the route of the victim, the entrappers enticed him to some secluded spot, the stranglers murdered him, and the grave-diggers buried the body. One-third of the spoil went to the goddess, one-third to the widows and orphans of the sect, and one-third to the assassins. Before they engaged in murder they consulted their deities; after the murder they united in a sacrament. Their crimes were committed from religious motives. The Mooltanes were Mohammedan Thugs. The organization was broken up by the British Government in about 1837. They were arrested and colonized at Jubbulpore, where they still remain under government supervision. Their practices have become extinct.

The Tridandins, the oldest of several sects

which adhere to the Vedânta philosophy, carry a stick with three knots, which symbolize their control over their thoughts, words, and actions. The Smartas also hold to the orthodox traditions. These sects are confined to the Brahmans. Between the ninth and eleventh centuries they received their final form in Kashmir.

Basava in the twelfth century formed a sect of the Lingaites, called the Jangamas, or "the vagrants," whose principal religious authority is a Sivaite Commentary on the Vedânta Sutras. They reject all sacrifices and all class distinctions, and have become numerous in Nizam and Myzore and the south, and may indeed be met with in all parts of India. The Canarese is their sacred language, but they have writings also in Tamil.

The religion of the Sittars, as found in Tamil poetry, is of a purer type. The sect itself seems to be extinct, but the hymns are popular. They rejected the Vedas, the Shastras, and metempsychosis, and were adepts in alchemy. Their literature dates back but a few hundred years at the most.

From the Centum of Wisdom, attributed to Agastya, we quote a passage:

"Worship thou the Light of the Universe; who is one;
Who made the world in a moment, and placed good men in it;

Who afterwards himself dawned upon the earth as a Guru;
Who, without wife or family, as a hermit performed austerities;
Who, appointing loving sages (Siddhas) to succeed him,
Departed again into heaven:—worship him."

Again Konkanar writes:

"God is one and the Veda is one;
The disinterested, the Guru is one, and his initiatory rite one;
When this is obtained his heaven is one;
There is but one birth of men upon the earth,
And only one way for all men to walk in;
But as for those who hold four Vedas and six Shastras,
And different customs for different people,
And believe in a plurality of gods,
Down they will go to the fire of hell."

From the Sivavakyar, Caldwell translates:

"How many various flowers
Did I, in by-gone hours,
Cull for the gods, and in their honor strew;
In vain how many a prayer
I breathed into the air,
And made, with many forms, obeisance due!

Beating my breast, aloud
How oft I called the crowd
To drag the village car; how oft I stray'd,
In manhood's prime, to lave
Sunwards the flowing wave,
And, circling Siva fanes, my homage paid!

But they, the truly wise,
Who know and realize

Where dwells the SHEPHERD OF THE WORLD, will ne'er
To any visible shrine,
As if it were divine,
Deign to raise hands of worship or of prayer."

(Caldwell: A Comparative Grammar of the Dravidian or South Indian Family of Languages, Second Edition, pp. 127, 147, 148.)

The sects of Sivaism, especially in the north, affect the lay classes but little. The professional devotees are called Yogins, and ignore all caste distinctions. They are mendicants and cenobites, and in some cases devote themselves to charity. Some slit their ears, some wear a drinking-vessel of a death's-head, and some assume immovable attitudes till their sinews shrink, or expose themselves naked in all states of the weather, while still others tear their bodies with knives, or feed on carrion and excrements. They wander about, or live as hermits or in colleges near sacred places, and practice magic, sell charms, and tell fortunes.

There are more Sivaite temples and chapels than belong to any other sects, but Sivaism, except in Kashmir and Nepal, and especially in Benares, their holy city, has long been losing ground. North of the Vindhya Mountains, Vishnuism prevails and outranks Sivaism. In the south the two religions are perhaps quite equally balanced, but Vishnuism is spreading.

YOGINS, OR SILENT SAINTS OF INDIA

The doctrine of grace and faith, as developed in the modern Hindoo sects, has been pushed to extravagancies. A single act of faith, a single invocation, or partaking of consecrated food, even unwittingly, will cancel the sins of a life. If a criminal on the point of death pronounce by chance some syllables in the names of Vishnu and Siva, he will go direct to heaven. The Guru, or teacher, is an incarnation of the god to whom he is devoted, and receives corresponding honors. "A man has three Atigurus: his father, his mother, and his spiritual teacher. . . . Let him never do any thing without their leave. . . . By honoring his mother, he gains the present world; by honoring his father, the world of the gods; and by paying strict obedience to his spiritual teacher, the world of Brahman." (The Institutes of Vishnu, XXX, 1, 2, 6, 10. Sacred Books, Vol. VII, pp. 128, 129.)

This faith and love in Vishnuism became a burning passion, and the heroic religion was changed to erotic. Mystical explanations in the lives of Krishna and Rama assisted in producing this unfortunate change. The *Gitagovinda*, which celebrates Krishna's licentious amours with the shepherdesses, reaches the very climax of sensuality. "The sensual delirium defies all translation; and we do not know which is more

astounding, the lewdness of imagination or the devout frenzy which have inspired these burning stanzas."

The most intense erotic mysticism is found in the sect formed in Northern India at the beginning of the sixteenth century by Caitanya, and that formed by Vallabhacarya at about the same time. These sects are also licentious. The Kartabhajs, a sub-sect of the Caitanyas, recognize no god but the Guru. The Saklubhavas have adopted the dress, manner, and occupation of women. There are a multitude of similar sects. These licentious beliefs and practices must have had a powerfully degrading effect upon the morals of the people; yet we would doubtless judge unjustly were we to pronounce all base and impure.

A story gives an estimate of the comparative excellence of Brahma, Siva, and Vishnu, the three members of the Trimurti:

"A dispute arose among the sages as to which of the three gods was greatest; so they applied to the great Bhrigu, one of the ten Maharshis, or primeval patriarchs created by the first Manu, to determine the point. He undertook to put all three gods to a severe test, and went first to Brahma; on approaching whom he purposely omitted an obeisance. Upon this the god's anger blazed terribly forth; but, restraining it, he was

at length pacified. Next he repaired to the abode of Siva, in Kailasa, and omitted to return the god's salutation. The vindictive deity was enraged, his eyes flashed fire, and he raised his trident to destroy the sage; but the god's wife, Parvati, fell at his feet, and by her intercession appeased him. Lastly, he repaired to Vaikuntha, the heaven of Vishnu, whom he found asleep with his head on his consort Lakshmi's lap. To make a trial of his forbearance, he boldly gave the god a kick on his breast, which awoke him. Instead of showing anger, however, Vishnu arose, and on seeing Bhrigu, asked his pardon for not having greeted him on his first arrival. Next, he expressed himself highly honored by the sage's blow (which he declared had imprinted an indelible mark of good-fortune on his breast), and then inquired tenderly whether his foot was hurt, and proceeded to rub it gently. 'This,' said Bhrigu, 'is the mightiest god; he overpowers by the most potent of all weapons—gentleness and generosity.'" (Williams: Hinduism, p. 120.)

The Vishnuite and Sivaite sects are sometimes hostile, but more frequently dwell together in peace. In some cases the two deities receive almost equal worship from the same persons. But while there is one chief object of worship,

there may be many subordinate deities. The Hindoo religion never ceased to be polytheistic.

Again the diversities of worship, are greater than the diversities of doctrine. Each figure in the pantheon has his own form of worship, and usually several forms, sometimes as many as he has names and principal sanctuaries. The investigation of these multitudinous gods and worships leads through many intricacies. Not only are there these sectional gods, but the old gods of Brahmanism also remain. The heroes of the epics are worshiped—the monkey Hanuman, and the five sons of Pandu and their spouse, Draupadi. In the district of South Arkot there are five hundred temples dedicated to the Pandavas.

The Ganges and other rivers, the sun, the moon, and the planets receive divine honors.

"Finally, the *personnel* literally baffles calculation, when we add to it, as we must, a crowd of powers without names, of subordinate rank in the literature, but which at times play a prominent part in the prepossessions of the people, such as the Bhutas or demons, the Vetalas or vampires, the Picasas and other mischievous goblins, the Pretas or ghosts, the Yakshas or gnomes, the Vidyadharas or sylphs, the Rakshasas or ogres, the Nagas, a species of *genii*, half men, half serpent, and the endless number of local

deities." (Barth: The Religions of India, pp. 252–254.)

Religious observances do not form one system in the Vedic ritual, but yield to individual preferences and local beliefs and customs. Though Vishnu and Siva are at the center of Hindoo polytheism, yet other divinities have at times disputed their sway. Vach, the goddess of speech, was the patroness of Kashmir. The religion of Garuda, the bird of the sun, of Sesha, the king of serpents, of the Bhutas or demons, were popular. The worship of the sun was important, and he still has idols and receives homage in many of the sanctuaries of Vishnu.

Idolatry was early introduced, and idols are already mentioned in the Upanishads and other writings. The first temples seem to have been mere places consecrated by the presence of an idol, and in later times, when the temple became a large structure, the sanctuary proper remained as a small cell. The idols are of all kinds, from the painted stone to the great idol of massive gold and precious gems. The figures are frequently of great size and of all imaginable forms of monstrosity, and, sometimes, indecency. Besides idols proper, there are symbols, the most important of which is the phallus, or linga. Though this worship is not recognized in the

Veda, it is yet ancient and important. The linga is a symbol of Mahadeva, and the yoni is a symbol of Devi. These are strictly symbols, and in no sense images. A petrified ammonite and a certain plant, symbols of Vishnu and Lakshmi respectively, have become real fetiches, in which these divinities are supposed to dwell, and these symbols belong to private devotions.

There are many sacred trees, plants, and stones. The workman prays to his tools and the soldier to his weapons. Cows are sacred animals, and bulls, sacred to Siva, are inviolable. Monkeys are sacred to Vishnu, and are to be found in great numbers near the temples of this god. They are representatives of the monkey-god Hanuman, who assisted Rama in the epic. Serpents are sons of Kadru, or darkness, and Garuda, the bird of heaven, is their enemy. They are partially invested with the human form, especially the Nagas, and are wise, beautiful and powerful, and yet malignant. They can give strength and immortality, and their cult is widely extended.

It would be impossible to give a full description of modern Hindoo rites and ceremonies. They vary with sects and cults, times and places, and even with families. Each divinity has his

own forms of worship. Domestic rites are connected with the *smriti*, and are performed with the old liturgy. A Brahman is necessary to perform these rites. The private and the erotic worship, the many prayers, the frivolous interpretations, and the endless litanies, with fasts, vows, penances, expiations, and purifications; the lucky and unlucky days, the details of dress, the badges of profession, the profound mysteries, and the gross superstitions, are most difficult of explication. The imposing temple-worship is losing its interest, while thousands of devotees are ready to draw the car of Jagannatha or Vishnu, the master of the world, whenever he chooses to change his residence. Female singers and dancers, dedicated to him from infancy, are his servants, and contribute to his amusement. They are often courtesans as well as servants of the god. The services of the temple, which sometimes last several days, consist of prayers, washings in the sacred pond, gifts and offerings, and sometime sacrifices. The food presented Jagannatha, the idol of Puri, has acquired most sacred qualities. Those who partake of it together as a sacrament are bound for a time by ties stronger than those of blood. During the time they agree upon they stand by one another, even in case of murder.

In festivals and pilgrimages sect is forgotten, and all participate alike in the service. The festivals celebrate both astronomical and religious events. Places of pilgrimage are to be met with all over India. They are numerous along the sacred Ganges from its source to its mouth. Every devout Hindoo aspires to bathe at least once in his life in this holy stream. Benares, with its two thousand sanctuaries and five hundred thousand idols, is the most sacred city. There is no higher earthly joy than to die on the blessed banks of the Ganges or in its purifying waters. There are many other sacred streams.

The number of pilgrims is enormous. The revenue of the temple of Jagannatha, at Puri in Orissa, is about three hundred and forty thousand dollars per year, where the wages of land-workers and artisans is from five to twelve cents per day. The number of persons directly and indirectly maintained by the temple is estimated at twenty thousand. The number of pilgrims—five-sixth of them are women—sometimes amounts to three hundred thousand per year, and is never less than fifty thousand. By hardships, disease, and starvation, ten thousand pilgrims die annually. And there are hundreds of other sacred places where this fanatical service is repeated.

Theoretically, the Hindoos may possibly believe in one God, but practically they ignore him and worship many objects—"implements of trade, as the hatchet, the chisel, the hammer, the bellows, the shuttle, the razor, the plow, and the awl; animals, as the cow, the monkey, the jackal, and the dog; birds, as the peacock, the goose, and the owl; trees, as the *toolsee*, the *butt*, the *bokool*, the *neem*, and the *ashwata;* and rivers, as the Ganges, the Jumna, the Saraswati, the Brahmapootra, the Krishna, and the Cauvery." (Dutt: India Past and Present, pp. 136, 137.)

The estimation in which cows are held may be learned from the following statement: "Cows are auspicious purifiers; upon cows depend the worlds. . . . Cows take away every sin. . . . Drops of water falling from the horns of a cow are productive of religious merit, and have the power to extirpate all sins (of those who bathe in or rub themselves with them). Scratching the back of a cow destroys all guilt, and giving her to eat procures exaltation in heaven." (The Institutes of Vishnu, Sacred Books, Vol. VII, p. 105.)

Animal life is considered so sacred that the same penance, as if a Sudra were murdered, is enjoined for killing a crow, a chameleon, a Brahmani duck, a vulture, a frog, an ichneumon, a musk-rat, or a dog.

All nature—forest, field, water, air, city, every place—the Hindoos believe to be inhabited by spirits. They cause the motion of the leaves, the whistling of the wind, all actions of animals, and, in fact, all unexplained phenomena. Spirits cause diseases, haunt houses, communicate with men, and enslave the minds of the people. The good man can call up and dismiss these spirits at pleasure. Hence the power of relics, charms, and enchantments, amulets and talismans, and the importance of love-potions, fortune-telling, and astrology.

The many heavens of the Hindoo faith are mostly sensual. The beneficial moral effects which ought to result from a belief in future rewards and punishments, are virtually destroyed by easy expiations and light penances. Any crime can be washed away in the Ganges. The man who touches a Brahman's great toe is sanctified. The same thing may be accomplished by purificatory rites, or by repeating sacred texts.

In many parts of the country ghosts are worshiped, mostly as family devatas. Certain religious festivals held in caves and retired places were formerly characterized by frightful and enormous debaucheries. Certain temples are still "open shops of infamy."

There have been many earnest reformers of the religion. A religious party opposed to Brah-

manism doubtless existed from the earliest times, and India has ever been divided into a multitude of sects. Buddhism was a powerful protest against Brahmanism, and the Sânkya philosophy against the supreme position occupied by the Vedas. Mohammedanism and Christianity, in their turn, have powerfully affected the old religion.

Kabir was a great reformer, and opposed the system of castes. He taught, "All who love God and do good are brothers." Nanak founded the sect of the Sikhs. The most important reformation of modern times is that inaugurated by Ram Mohun Roy, who founded the Brahma-Samaj in 1772. Keshub Chunder Sen pushed the reformation still further, and the Church of the New Dispensation—though bereaved by his untimely death—shows vigorous activity. Much may be expected from this progressive and catholic movement.

V

Zoroaster the Good.

I.

LITERATURE.

THE religion of Zoroaster is among the oldest of the religions of the world, and one of the eight great ethnic religions which possess a sacred literature. It originated probably not less than twelve hundred years before the Christian era, became a national religion, and, in spite of revolutions, conquests, and persecutions, is still professed by a small Parsi community in India, and a few devotees in their fatherland.

This religion is most intimately connected with that of Moses and the prophets of the Old Testament. The Magi are mentioned by Jeremiah, and "the Chief of the Magi"—*Rab-mag*—was in the retinue of Nebuchadnezzar at his entry into Jerusalem. (Jer. xxxix, 3.) Ezekiel says: "And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the

Lord, and their faces toward the east; and they worshiped the sun toward the east. . . . And lo! they put the branch to their nose." (Ezek. viii, 16, 17.)

The Bible does not classify the Persians among idolaters. Isaiah calls Cyrus "the anointed of the Lord, whose right hand the Lord has holden, to subdue nations before him;" the Lord's "shepherd" to carry out his counsels; and "a ravenous bird called from the east, the man that executeth the Lord's counsel from a far country." (Isa. xlv, 1; xliv, 28; xlvi, 11.)

Herodotus declares that the Persians worship no idols, and this testimony is confirmed by their own sacred writings. Magi came from the East to worship the infant Jesus at Bethlehem. (Matt. ii, 1.)

In the famous Behistun trilingual inscription, discovered by Major Rawlinson in 1835, the name Ormazd occurs many times. Darius says: "By the grace of Ormazd I am king;" "By the grace of Ormazd I hold this empire;" "Ormazd brought help to me;" "I prayed to Ormazd;" "By the grace of Ormazd my forces entirely defeated the rebel army;" "Under the favor of Ormazd have I always acted;" "Ormazd is my witness;" "May Ormazd be a friend to thee;" and so on. (Records of the Past, Vol. I, pp.

113–129.) This religious spirit is shown in all monumental, historic, and sacred writings.

Until within little more than a century our knowledge concerning the laws, customs, and religion of Persia came principally from classic sources. Modern Persian literature is poetic and traditional.

Of the Greek writers who treated of the religion of the Persians, we may name Ctesias, Deinon, Theopompos of Chios, and Hermippos of Smyrna, of whose works only fragments have been preserved by Plutarch, Diogenes Laertes, and Pliny. Theopompos treats especially of the doctrines of the Magi in the eighth book of his history of King Philip of Macedonia. Hermippos wrote a book "On the Magi," in which he investigated, with great care and labor, the sacred books of the Zoroastrians, which were said to have comprised two millions of verses. From Theopompos and Hermippos the Greeks and Romans derived most of their information.

The adherents of the Zoroastrian faith were persecuted by the Mohammedans, and, leaving their native land, settled in Western India. Here the nations of Europe came in contact with them, and in the seventeenth century manuscripts of their sacred books were brought to Europe, but were valued only as curiosities. Hyde, a cel-

ebrated scholar of Oxford, published his "Historia Religionis Veterum Persarum Eorumque Magorum" in 1700, A. D. This great work contained much valuable information, gathered from many authorities, concerning their religion, but the author could not read the original manuscripts, and hence his work can not be considered an authority.

In 1754 the enthusiasm of Anquetil-Duperron, a young Frenchman pursuing Oriental studies at the Royal Library, was aroused at the sight of a Parsi manuscript, and he determined to visit India and Persia, collect manuscripts, bring them to Europe, translate them, and give the results to the world. He enlisted as a soldier in the service of the Indian Company, marched out of Paris "to the lugubrious sound of an ill-mounted drum," landed at Pondicherry in 1755, steadfastly kept to his purpose, studied hard, collected manuscripts, returned to Paris, and in 1771, published his translation of the Zend-Avesta.

The authenticity of these sacred books was much discussed. Even the great jurist and Oriental scholar, Sir William Jones, believed that they were forged, and that Duperron had been imposed upon by the priests from whom he received instruction in the Avestan and Pahlavi languages. Richardson, the celebrated Persian

lexicographer, also held the opinion that these languages were forgeries.

Erasmus Rask, a Danish scholar, published a pamphlet in 1826 "On the Age and Genuineness of the Zend Language," in which he proved its close relationship with the Sanskrit. Eugene Burnouf, professor in the Collége de France, laid the foundation of Avestan grammar and etymology, and gave the first real translation of two chapters of the Yasna.

Professor Westergaard, of Copenhagen, a few years later, edited and published the first complete edition of the Zend-Avesta. Martin Haug labored from 1852 to 1874, and furnished the most complete and reliable account of Zoroastrianism which had yet appeared. Spiegel, Windischmann, West, Darmesteter, Justi, and other investigators soon entered this new field, and the scriptures of the Parsis are now accessible to the general student of religions.

These scriptures are usually called Zend-Avesta by Europeans and Americans, but the Pahlavi books call them Avesta and Zend, which we may intrepret as "Text and Commentary," both being written probably in the Avestan language. Avesta was originally confined to the sacred texts which were ascribed to Zoroaster, but at the present time embraces all writings in the

Avestan language. It means "what is known, what is announced," like Veda of the Brahmans. When the Avestan language became unintelligible to the people, the priests of the Sassanian period made a translation of the Avesta into the Pahlavi. The term Zend, in later times, has referred to this translation. There are passages in the present Avesta which are supposed to be remnants of the old Zend. This last word, from *zan* "to know," means "knowledge" or science. Pazand meant originally "re-explanation," and certain passages may be the old Pazand in the Avestan language; "but at present the term Pâzand is applied only to pure Iranian versions of Pahlavi texts, whether written in the Avestan or Persian characters, and to such parts of Pahlavi texts as are not Huzvârish." (Haug: The Religion of the Parsis, p. 122.)

Huzvârish is applies to the Semitic elements in Pahlavi. The Persians received their writing from a Semitic people, and a few words were transported bodily into Iranian writings as logograms, and were pronounced as Pahlavi words of the same meaning. This is all as if we were to write "equus," but always pronounce it *horse*.

The sacred writings of Zoroastrianism were originally quite voluminous, but were greatly reduced when Alexander, at the instigation of the

Athenian courtesan Thais—the account may be only traditional—in a drunken frolic, burned the citadel and royal palace at Persepolis, thus destroying the historic and sacred archives. The loss was but partially repaired by fragmentary collections, when Mohammedan persecutions still more effectually scattered and destroyed the sacred writings. The names, however, of many of these books remain, with short summaries of their contents, and, in the absence of the works themselves, these summaries are of great value.

The most sacred Zoroastrian formula consists of twenty-one words in three lines. The whole scriptures were divided into twenty-one books, called *Nasks*, each containing an original text and commentary, and indexed under a particular word of this formula, and there were three classes of Nasks corresponding with its three lines.

The Nasks contained advice concerning prayer and all religious services; they teach virtue, truth, heedfulness, reverence, law, judgment, wisdom, knowledge, purity; they teach the value of good works and meditation, peace and obedience, duties of magistrates and kings; they discourse concerning the creation of all things, good and evil, ranks among men, agriculture and the culture of trees, medicine, astronomy, botany, philosophy, charities, the merit of reciting holy writings, the

attributes of Ahuramazda, and the final deliverance from hell; they discuss the means to be employed for the reformation of men, the preservation of cities, the good and evil influence of the stars, protection against evil spirits, the attainment of spiritual life, purification, care of the dead, the resurrection, future existence, rewards and punishments, and other matters of interest.

Of these Nasks, only the Vendidad is extant complete. There are also fragments of two or three others, and Haug suggests that possibly the Yashts were contained in the fourteenth and twenty-first Nasks.

The texts of the Zend-Avesta now extant and published in Westergaard's edition are the following: the Yasna, the Visparad, the Vendidad; twenty-four Yashts, including fragments of two Nasks; fourteen short prayers of various kinds called Afringan, Nyayish, and Gah; and nine miscellaneous fragments, together with the Sirozah or calendar. This is not a voluminous literature, to be sure, but is priceless to him who is interested in the history of races when they think their first thoughts and breathe their first prayers to God.

The Yasna is the most sacred book of the whole collection. Haug suggests that the Yasna and Visparad may occupy, with respect to the

Nasks, "the same rank as the Vedas in the Brahmanical literature do in reference to the Shâstras and Purânas."

Yasna is from the root *yaz*, "to worship by means of sacrifice and prayers." At present this work consists of seventy-two chapters. The old Yasna is written in the Gatha dialect, which differs from the Avestan, not only in the lengthening of final vowels and the division of certain syllables, which may have been the result of chanting, but also in other respects, which would indicate an age greater by at least one or two hundred years than the Avestan. All parts of the Yasna written in the Gatha dialect formed originally a separate work, which was already considered sacred when the other scriptures were written. The later Yasna is in the ordinary Avesta language. The Gatha dialect may have been the dialect of the native district of Zoroaster. Gatha is from the root *gai* "to sing," and, hence, means "song." "The Gâthas, five in number, are comparatively small collections of metrical compositions, containing short prayers, songs, and hymns, which generally express philosophical and abstract thoughts about metaphysical subjects." (Haug: The Religion of the Parsis, pp. 142, 143).

These Gathas contain the revelations which

are believed to have been made to Zoroaster. When in an ecstatic state, he learned them from the choir of the archangels.

The Visparad, in twenty-three chapters, resembles the first part of the later Yasna. The Yashts are collections of prayers and hymns, some of which are ancient and highly poetical. They celebrate the praise of some particular divine being or class of beings, instead of invoking all of these promiscuously, as do the Yasna and the Visparad. The Vendidad in twenty chapters is the civil, criminal, and religious code of laws.

Zoroaster is expressly mentioned as the author of the five Gathas, and they contain his doctrines in their purity. He speaks of himself in the first person, and acts as a man who is conscious of being commissioned of God. He teaches a pure religion, and exhorts his countrymen to forsake all idolatry and worship the one only and true God. The later Yasna, which may be the composition of some of his earliest disciples, descends somewhat from his high and pure principles, makes concessions to idolatry, reforms some of the old sacrifices, and invokes the ancient *devas*, whom Zoroaster charged with the origination of all evil and sin. The Visparad ranks with the later Yasna, and the Vendidad is still

farther removed from the purity of the Gathas. The Yashts are most modern of all these sacred writings.

If we place the composition of the Gathas at B. C. 1200, the Vendidad will fall about B. C. 1000–900, the later Yasna B. C. 800–700, the Pazand portion of the Vendidad B. C. 500, and the Yashts B. C. 450–350.

The literature of the later period of the Zoroastrian faith is more extensive, and must be carefully studied to fully appreciate this old religion. The writings of the modern Parsis can not be neglected.

Zoroastrianism is a protest against Brahmanism. *Deva* is the name of the objects of Hindoo worship; but in the Zend-Avesta is the general name for evil spirit, or devil. *Vendidad* means "what is given against the devas." Asura is the name of the Parsi god, but in the later Brahmanical literature is applied to the most bitter enemies of the Hindo devas. The seven metres of the Yajurveda which are called *âsurî*, are found also in the Gatha literature. *Indra*, the chief god of the Vedic times, is a demon among the Parsis, second only to Ahriman or Angro-Mainyush. The latter is called by the Parsis "devil of devils," but by the Brahmans "god of gods." However, these differences may

have resulted from the natural growth of the two religions.

The original unity of the Brahmanic and Parsi religions may be easily shown. Several of the Vedic devas were transformed into Parsi angels, and there is a close connection evident in the names and legends of heroes and various matters belonging to sacrificial worship.

The causes which led to the development of the two religions along different lines, may perhaps be gathered from the Gathas. After the migration of the Aryan tribes from their primitive home, they long led a pastoral life, paying little attention to the cultivation of the soil. When they reached the highlands of Bactria, the Iranians, tired of a wandering life, formed permanent settlements and became agricultural. The other Aryans, for the sake of booty, made many hostile excursions into these settlements. Before they started upon any of these warlike raids they besought the assistance of Indra and other gods by sacrifices and prayers. Their religion, hence, aroused the hatred of the Iranians, who failed not to associate it with these hostilities.

Zoroaster did not originate the Parsi religion. He alludes to old revelations, and praises the "fire priests" as possessed of great wisdom. He teaches reverence for the Angra, or Angiras, who

are often connected with the Atharvans. The Ahura religion is said to have been revealed to the Saoshyanto, or "fire priests." Several centuries may have elapsed before the appearance of Zoroaster, who completed the separation of hostile Aryan elements, made new laws, and absorbed the old religion of the fire priests into the true Parsi religion, and hence became its real founder.

Herein, also, we discover new evidences of primitive friendly relations with the Vedic religion. Angiras and Atharvans were the authors of the Atharvaveda, and *âtharva* is the general name of theParsi priestly order. (Vendidad i, ii; Yasna xxxii, xlvi, xliii, 15; xii, 7.)

Little is known concerning the life of Zoroaster. The Greek and Roman accounts are legendary. He appears as a real historic character in the Yasna alone. He belonged to the Spitama family; his father's name was Pourushaspa; his nearest relatives seem to have been the Hechadaspa; and Haechadaspana Spitami was his daughter. (Vendidad xix, 4, 6; Yasna xlvi, 15.) His surname, Zarathushtra, seems at first to have designated the office of high-priest, and, after having been worn by Spitama as high-priest, clung to him as pre-eminent in that office. When there were several high-priests in a district or province,

Zarathushtrotemo was sometimes used to designate the office of "the highest Zarathushtra." There may have been many Zarathushtras before Zoroaster, and during his life, yet the one called Spitama was the founder of the Parsi religion. His home was probably in Bactria, and he lived not later than B. C. 1000, more probably as early as B. C. 1200.

Zoroaster was doubtless a great soul, who enjoyed a large share of divine illumination. The Vendidad preserves traditions through which we may see his mighty struggles. An evil spirit in the service of Ahriman, Drukhsh by name, attempted to destroy him, but the pronouncing of the most sacred formula accomplished his defeat. The great teacher threatened the complete destruction of the evils produced by the demons. Temptation was tried against him in vain.

"Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathushtra! Thou art the son of Pourushaspa, just born of thy mother. Renounce the good law of the worshipers of Mazda, and thou shalt gain such a boon as the murderer gained, the ruler of the nations.'" The "murderer" was Zohak, a legendary king, who is said to have ruled the world for a thousand years. "Thus in answer to him

said Spitama Zarathushtra: 'No! never will I renounce the good law of the worshipers of Mazda, though my body, my life, my soul should split!'" He further declared, in answer to the Fiend of Fiends, that he would repel the forces of the evil world by worship, and especially by "the Words taught by Mazda." (Vendidad xix; i, 1–9.)

Zarathushtra was "the holiest in holiness in all the living world; the best ruler in exercising rule; the brightest in brightness; the most glorious in glory; the most victorious in victory." (Zamyad Yasht, xiii, 79.)

II.

DOCTRINES.

THE early Zoroastrian religion was strictly monotheistic. The Saoshyanto, or fire priests, worshiped good spirits called Ahuras, "the living ones," of whom those who professed creative powers may have been called Mazdaonho, "joint creators," or "creators of all." Zoroaster reduced this plurality of gods to unity, and called the one supreme being Ahura-mazdao, of which Mazdao was the chief name and Ahura an adjectival epithet. Both words were at first inflected—in which, however, there was a difference of usage—but afterwards were united in a compound, Ahuramazda.

Among the names of this supreme spirit were: "I am the living one, I am the wisdom, and I am who I am," which remind us of the names of Jehovah as revealed to men.

Ahuramazda is creator of all things, most munificent spirit; righteous, wise, everlasting,

eternal, good, brilliant, glorious, happy, generous; the essence of truth, manifesting his life in his works; primeval spirit, faithful, father of good mind, having his own light; "originator of all the best things, of the spirit of nature, of righteousness, of the luminaries, and the self-shining brightness which is in the luminaries;" giver of health, truth, piety, earthly good, and immortality; and the rewarder of good and punisher of evil.

Zoroaster was evidently staggered at the problem of evil. In attempting to solve it, he gave to one God two spirits, a beneficent spirit and a hurtful spirit.

"Speñtô-mainyush, and Angrô-mainyush (Yas. xix, 9; lvii, 2), 'the two creators,' 'the two masters.' These two spirits fought against the devas, but not against each other. Speñtô-mainyush was regarded as the author of all that is bright and shining, of all that is good and useful in nature, while Angrô-mainyush called into existence all that is dark and apparently noxious. Both are as inseparable as day and night, and, though opposed to each other, are indispensable for the preservation of creation. The beneficent spirit appears in the blazing flame; the presence of the hurtful one is marked by the wood converted into charcoal. Speñtô-mainyush has created the light of day, and Angrô-mainyush the darkness

of night; the former awakens men to their duties, the latter lulls them to sleep. Life is produced by Speñtô-mainyush, but extinguished by Angrô-mainyush, whose hands, by releasing the soul from the fetters of the body, enables her to rise into immortality and everlasting life." (Haug: The Religion of the Parsis, p. 304.)

The transition from this form of monotheism to the later dualism was easy. Speñtô-mainyush, "the beneficent spirit," was taken as a name of Ahuramazda himself, and Angrô-mainyush, "the hurtful spirit," was opposed to Ahuramazda. Hence arose the notion of God and Devil, each independent and waging war against the other.

Certain abstract ideas representing the gifts of Ahuramazda were personified and became archangels, forming the celestial council over which he presided. These were Vohu-manô, Ashavahishta, Khshathra-vairya, Spenta-armaiti, Haurvatâd, and Ameritâd—good mind, the best truth, wealth, devotion and piety, health, and immortality.

Separate from these Ameshaspentas or archangels, stood the high archangel Sraosha, who seems to have been a sort of mediator between God and man, and the great teacher of the good religion. He points out the way to heaven, and judges human actions after death; at least some

part in these offices seem to have been assigned to Sraosha.

Angrô-mainyush had an informal council over which he presided.

One of the Yashts is dedicated to the praise of the Frohars, or protectors. Every being, living, dead, or still unborn, has its own guardian spirit or Fravashi. These protectors originally represented only the departed souls of men, like the *manes* of the Romans, and the *pitaras* of the Brahmans. We may compare them in their later meaning with the *ideas* of Plato.

In favor of primitive Parsi monotheism we may consider such passages as the following: "In the beginning there was a pair of twins, two spirits, each of a peculiar activity; these are the good and the base, in thought, word, and deed. Choose one of these two spirits! Be good, not base. And these two spirits united created the first (the material things); one, the reality; the other the non-reality. . . . Of these two spirits you must choose one, either the evil, the originator of the worst actions, or the true, holy spirit. . . . You can not belong to both of them." (Yasna, xxx, 3–6.)

"He who created, by means of his wisdom, the good and evil mind in thinking, words, and deeds, rewards his obedient followers with pros-

perity. Art thou (Mazda !) not he in whom the final cause of both intellects (good and evil) exists?" (Yasna xlviii, 9.)

If man choose the good spirit it will be well. "Ahuramazda gives through the beneficent spirit, appearing in the best thought, and in rectitude of action and speech, to this world (universe), perfection and immortality, wealth, and devotion. From his most beneficent spirit all good has sprung in the words which are pronounced by the tongue of the Good Mind (*Vohû-manô*), and the works wrought by the hands of Armaiti (Spirit of the earth). By means of such knowledge Mazda himself is the father of all rectitude in thought, word, and deed." (Yasna, xlvii, 1, 2.)

Ahuramazda created the world in six periods. In the first period, heaven was created; in the second, the waters; in the third, the earth; in the fourth, the trees; and in the sixth, man.

There was a golden age in the reign of Yima, "the most sun-like of men," during which men and cattle were free from death, water and trees free from drought, and food inexhaustible. Then there was "neither cold nor heat, neither decay nor death, nor malice produced by the demons; father and son walked forth, each fifteen years old in appearance." (Yasna ix, 4, 5.)

Among the original doctrines of Zoroaster

we may include the twofold nature of man as body and soul, the twofold origin of knowledge as heavenly and earthly, human responsibility, the value of prayer, angelic mediatorship, heaven and hell, immortality, a general judgment, future rewards and punishments according to the works, the resurrection of the body, the final overthrow of evil, and the renovation of all things. The religion was characterized by great moral earnestness, and the precepts were pure and righteous.

"Make thyself pure, O righteous man! Any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words, and deeds." "The will of the Lord is the law of holiness." "*There* is a remedy for every thing but death; a hope for every thing but wickedness; every thing will lapse except righteousness; it is possible to manage every thing but temper; and it is possible *for* every thing to change but divine providence." "And even *he* who gives wine authorizedly unto any one, and he is thereby intoxicated by it, is equally guilty of every sin which that drunkard commits owing to that drunkenness." "That nature only is good when it shall not do unto another whatever is not good for its own self; and that wisdom only is good when it thoroughly understands *how* to utilize the advantage of that

happiness which has occurred, *and* shall not suffer vexation *on account of* harm which has not occurred; and that intellect only is good which understands that it does not understand that which it does not understand." (Vendidad x, 19, 20; Shayast La-Shayast xx, 17; Dadistan-i Dinik li, 4; xciv, 5.)

"Those whose thoughts are not pure, from them the good spirit flees." "The one recital of the Word which is worth all that exists, is that when the speaker escapes evil thoughts, words, and deeds." "The Fravashis of all pure men and women in all regions praise we." "We praise all the just men and women that are, have been, or shall be." "Have ready feet, hands, wills, to do good works and avoid evil ones." "Do good, give help to the helpless." "Mithra, grant that we may be well-wishing, of friendly mind, loved and honored, and may slay every evil desire." "Mithra, whom the lord of the region, the ruler of the clan, and the master of the household ever with uplifted hands call to aid; whom the poor man, devoted to the law but robbed of his goods, ever with uplifted hands calls to aid; the voice of whose weeping ascends to the stars, and goes round the earth." "Mithra, whose long arms grasp forward with strength; from far Indies to farthest West, and on the

Northern stream, and at the ends of the world. The unrighteous thinks, 'Mithra sees not these evil deeds;' but I think in my soul no man on earth with hundred-fold strength thinks, speaks, or does so much evil as Mithra with heavenly strength thinks, speaks, and does good.'" (Yasna xxxiv, 8; Fravardin-Yasht, 144; Yasna xli, 4, 5; Visparad xviii, 1–5; Mihr-Yasht, 34, 84, 85, 105, 106.)

Not only was the world divided by the personal antagonisms of Ahuramazda and Angromainyush and their friends—men, angels, and all spirits—but also by physical antagonisms which run through the whole universe besides. This dualism necessitates a perpetual warfare, in which every being and every creature takes a part—a warfare which will end in the conquest of the evil spirit and all his powers. Great guilt is attached to the destruction of a good creature, and great merit to the destruction of a noxious creature. Both the spiritual and the physical world are to be subdued to the will of Ahuramazda.

The Zoroastrian religion, in its spirit, is emphatically a religion of work, devoted especially to the encouragement of agriculture. The earth is considered pure, and, lest it should be defiled, the dead were exposed on an iron grating in the Dakhma, or "Tower of Silence," there to decay,

or to be devoured by the fowls of the air. The bleached bones fell through into a pit beneath, from which they are removed to a subterranean cavern.

The five places where the earth feels most happy are, the place whereon one of the faithful steps forward to sacrifice; the place whereon one of the faithful erects a prosperous house; the place whereon one of the faithful cultivates good crops; the place where flocks and herds increase; and the place where may be found much fertilizing material. The five places where the earth feels sorest grief are, the gate of hell, whence the demons rush forth; the place wherein most corpses of dogs and men lie buried; the place where there are the largest number of Dakhmas whereon to deposit corpses; the place wherein are the largest number of the burrows of the creatures of the evil spirit; and the place whereon the wife and children of the faithful are driven into captivity. The man rejoices the earth with greatest joy who digs out of it most corpses of dogs and men, who pulls down most of the Dakhmas, who fills most of the burrows of demons, who cultivates the finest crops, and who gives kindly and piously to the faithful. (Vendidad, Fargards, ii and iii.)

"He who sows corn, sows holiness," says the Vendidad. "When barley is coming forth, the

Daêvas start up; when the corn is growing rank, then faint the Daêvas' hearts; when the corn is being ground, the Daêvas groan; when wheat is coming forth, the Daêvas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth. It is as though red-hot iron were turned about in their throats, when there is plenty of corn." (Vendidad iii, 32.)

The earth, like fire, and water, was considered sacred, and every effort was made to secure its purification and prevent its defilement. In the earliest period of the religion, the elements were worshiped as gods.

A person or thing is defiled when it is possessed by a demon, and the object of purification is to expel the demon. The ceremonies of purication are most abundant, and their observance all-important.

The Magi may have been originally priests of the Turanian elemental religion, which was doubtless connected with the early Chaldean magic. They became expounders of omens and interpreters of dreams, and professed to foretell the future by means of a bundle of divining rods. The priest is usually seen with the *barsom* or bundle of rods in his hand, or with the *Khrafsthraghna* or instruments with which to kill frogs,

toads, snakes, newts, lizards, and other animals of "the bad creation" of Ahriman.

The Zoroastrian faith became corrupt under the Parthians, but was restored by Artaxerxes, the founder of the Sassanian dynasty. Uniformity was established in the following manner: "Forty thousand—or according to others, eighty thousand—Magi having assembled, they were successively reduced by their own act to four thousand, to four hundred, to forty, and finally to seven, the most highly respected for their piety and learning. Of these seven there was one, a young but holy priest, whom the universal consent of his brethren recognized as pre-eminent. His name was Ardâ-Viraf. 'Having passed through the strictest ablutions, and drunk a powerful opiate, he was covered with a white linen and laid to sleep. Watched by seven of the nobles, including the king, he slept for seven days and nights; and, on his reawaking, the whole nation listened with believing wonder to the exposition of the faith of Ormazd, which was carefully written down by an attendant scribe for the benefit of posterity." Such is the account of Oriental writers of the production of the Zend-Avesta.

Most interesting are the teachings concerning the future life.

"I will proclaim as the greatest of all things,

that one should be good, praising only righteousness. Ahuramazda will hear those who are bent on furthering (all that is good). . . . All that have been living, and will be living, subsist by means of his bounty only. The soul of the righteous attains to immortality, but that of the wicked man has everlasting punishment. Such is the rule of Ahuramazda, whose the creatures are." (Gatha Ushtavaiti, Yasna xlv, 6, 7.)

The soul of the dead during three days sits near the head, chanting the Gatha Ushtavaiti, and experiences as much of pleasure each day as all that which it had experienced when a living existence.

"On the passing away of the third night, as the dawn appears, the soul of the righteous man appears, passing through plants and perfumes. To him there seems a wind blowing forth from the more southern side, from the more southern quarters, a sweet scent, more sweet-scented than other winds. Then, inhaling that wind with the nose, the soul of the righteous considers: Whence blows the wind, the most sweet-scented wind which I have ever inhaled with the nostrils? Advancing with the wind there appears to him what is his own religion (that is, religious merit), in the shape of a beautiful maiden, brilliant, white-armed, strong, well-grown, erect, tall, high-

bosomed, graceful, noble, with a dazzling face, of fifteen years, with a body as beautiful in (its) limbs (lit. growth) as the most beautiful creatures. Then the soul of the righteous man spoke to her, asking, What maiden art thou, whom I have thus seen, as yet the most beautiful of maidens in form? Then answered him his own religion, I am, O youth, thy good thoughts, good words, good deeds, (and) good religion, who am thy own religion in thy own self. Every one has loved thee for such greatness and goodness, and beauty and perfume, and triumph and resistance to foes, as thou appearest to me."

Before entering heaven the angel Vohuman gives the soul a cup of Zaremaya oil, which renders him oblivious of all worldly concerns, and prepares him for eternal happiness. The soul of the righteous then advances four steps and reaches the four grades in heaven—good thought, good word, good action, and the eternal luminaries.

The course of the wicked is exactly opposite in all its stages till he reaches the lowest hell, "eternal glooms." (Hadokht Nask, Yasht xxii, 1–36.)

The Vendidad adds somewhat more to this account: "When the man is dead, when his time is over, then the hellish, evil-doing Daêvas assail him; and when the third night is gone, when

the dawn appears and brightens up, and makes Mithra, the god with beautiful weapons reach the all-beautiful mountains, and the sun is rising: Then the fiend, named Vizaresha, carries off in bonds the souls of the wicked Daêva-worshipers, who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the Chinvad bridge, the holy bridge made by Mazda, they ask for their spirits and souls the reward for the worldly goods which they gave away here below. Then comes the well-shapen, strong and tall-formed maid, with the dogs at her sides, one who can distinguish, who is graceful, who does what she wants, and is of high understanding. She makes the soul of the righteous one go up above the Hara-berezaiti; above the Chinvad bridge she places it in the presence of the heavenly gods themselves. Up rises Vohu-manô from his golden seat; Vohu-manô exclaims: 'How hast thou come to us, thou holy one, from that decaying world into this undecaying world?' Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spentas, to the Garô-nmâna, the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings. As to the godly man that has been

cleansed, the wicked, evil-doing Daêvas tremble at the perfume of his soul after death, as a sheep does on which a wolf is falling." (Vendidad, Fargard xix, 28–33.)

The Chinvad bridge passes over hell, and leads to paradise. For the righteous it widens to the length of nine javelins; but for the wicked it narrows to a thread, and they fall into hell.

"The Garô-nmâna is for the holy souls, and no one of the wicked can enter the Garô-nmâna and its bright, wide, holy ways." (Ardebehisht Yasht i, 4.)

In contrast with Garô-nmâna, "house of hymns," the residence of the good spirit and all good beings, is Drûjô-nmâna, "house of destruction," the abode of the evil spirit and all evil beings.

We take descriptions of heaven and hell from one of the later scriptures:

"How are the nature of heaven, *and* the comfort and pleasure which are in heaven?

"The reply is this, that *it is* lofty, exalted, and supreme, most brilliant, most fragrant, and most pure, most *supplied with* beautiful existences, most desirable, and most good, and the place *and* abode of the sacred beings. And in it are all comfort, pleasure, joy, happiness, and welfare, more *and* better even than the greatest *and*

supremest welfare *and* pleasure in the world; and there is no want, pain, distress, *or* discomfort whatever *in* it; and its pleasantness and the welfare of the angels are from that constantly beneficial place, and full *and* undiminished space, the good and boundless world.

"And the freedom of the heavenly from danger, from evil in heaven is like unto *their* freedom from disturbance, and the coming of the good angels is like unto *the heavenly ones'* own good works provided. This prosperity and welfare of the spiritual *existence* is *more* than that of the world, as much as that which is unlimited *and* everlasting is *more* than that which is limited and demoniacal."

"How are the nature of hell, *and* the pain, discomfort, punishment, and stench of hell?

"The reply is this, that *it is* sunken, deep and descending, most dark, most stinking, and most terrible, most *supplied with* wretched existences, and most bad, the place and cave of the demons and fiends. And in it is no comfort, pleasantness, *or* joy whatever, *but* in it are all stench, filth, pain, punishment, distress, profound evil, and discomfort; and *there* is no resemblance of it whatever *to* worldly stench, filthiness, pain, and evil. And since *there* is no resemblance of the mixed evil of the world to that which is its

sole-indicating good, *there* is also a deviation of it from the origin and abode of evil.

"And so much more grievous is the evil in hell than even the most grievous evil on earth, as the greatness of the spiritual *existence* is *more* than *that of* the world; and more grievous is the terror of the punishment on the soul than that of the vileness of the demons on the body. And the punishment on the soul is from those whose abode *it has* become, from the demons and darkness—a likeness of that evil to hell—the head of whom is Aharman, the deadly."

"And the words of the expressive utterance of the high-priest are these, that where *there* is a fear of every other thing *it* is more than the thing itself, *but* hell is a thing worse than the fear *of it*." (Dadistan-i Dinik xxvi, xxvii.)

A glory originally created by Ahuramazda attaches itself to the dead, and causes them to rise. "That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish. When the creation will grow deathless—the prosperous creation of the

Good Spirit—and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundred-fold brood shall perish, as it is the will of the Lord." There is reference to the resurrection in still earlier writings. (Zamyad Yasht, 89, 90, 11, 12, 19, 20, 23, 24; Yasna, xxx, 9.)

The supreme heaven is the reward which the righteous obtains first, and remains his until the resurrection. At the resurrection he is not changed, but the world becomes pure and changeless, and the righteous obtains whatever is great and good and perfect, and becomes eternally glorious.

In the millennium the strength of appetite will diminish. Men will, during three days and three nights, enjoy superabundance through one taste of consecrated food. Then they will reduce their food to vegetables and milk. After this they will feed only on water. And for ten years before the resurrection they will remain without food, and hunger no more. (Dadistan-i Dinik xxxi, 25; Bundahish xxx, 2, 3.)

First, Gayomard, then Mashya and Mashyoi, and finally the rest of mankind; both the righteous and the wicked will rise from the dead. "Every human creature, they rouse up from the spot where its life departs. They assume again the bodies and forms of their earthly life." "The

soul *and* body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relatives." Every one at that time sees his own good deeds and his own evil deeds. The righteous are set apart from the wicked. "Afterwards, the fire and halo melt the metal of Shatvaîrô, in the hills and mountains, *and* it remains on this earth like a river. Then all men will pass into that melted metal and will become pure. When *one* is righteous, then it seems to him just as though he walks continually in warm milk; *but* when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal." All men become immortal and praise God with one voice. By order of the Creator, every man receives "the reward and recompense suitable to his deeds, . . . and he continually advances for ever *and* everlasting." The demons are seized, and even hell is purified. (Bundahish xxx, 7–33.)

Zoroaster asked how the body could be formed again after it had been scattered by the wind, and the Good Spirit answered:

"When through me the sky *arose* from the substance of the ruby, without columns, on the spiritual support of far-compassed light; when through me the earth arose, which bore the

material life, *and* there is no maintainer of the worldly creation but it; when by me the sun and moon *and* stars are conducted in the firmament of luminous bodies; when by me corn was created so that, scattered about in the earth, it grew again *and* returned with increase; when by me color of various kinds was created in plants; when by me fire was created in plants *and* other things without combustion; when *by me* a son was created *and* fashioned in the womb of a mother, *and* the structure severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows away, *and* the cloud was created which carries the water of the world, *and* rains there where it has a purpose; when by me the air was created which conveys *in one's* eyesight, through the strength of the wind, the lowermost upwards according to *its* will, *and one* is not able to grasp *it* with the hand outstretched; each one of them, when created by me, was herein more difficult than causing the resurrection, for *it is* an assistance to me in the resurrection that they exist, *but* when they were formed it was not forming the future out of the past. Observe that when that which was not was then produced, why is it not possible to produce again that which was? for at that time *one will* demand the bone

from the spirit of earth, the blood from the water, the hair from the plants, *and* the life from fire, since *they* were delivered to them in the original creature." (Bundahish xxx, 4–6.)

We present still another passage, showing the development of the doctrine of the renovation of all things :

"And at the time of the renovation, when the fiend perishes, the souls of the wicked pass into melted metal *for* three days; and all fiends and evil thoughts, which are owing to their sin, have anguish effectually, and are hurried *away* by the cutting and breaking away of the accumulation of sin of the wicked souls. And by that pre-eminent ablution in the melted metal they are thoroughly purified from guilt and infamy, and through the perseverance and mercifulness of the pre-eminent persistent ones they are pardoned, and become most saintly pure ones; as it is said in metaphor that the pure are *of* two kinds, one which is glorious, *and* one which is metallic. And after that purification *there* are no demons, no punishment, *and* no hell as regards the wicked, and their disposal also is just; they become righteous, painless, deathless, fearless, and free from harm. And with them comes the spirit of the good works which were done *and* instigated by them in the world, and procures them pleas-

ure and joy in the degree and proportion of those good works. But the recompense of a soul of the righteous is a better formation, and more." In the renovated universe there is no demon, no deceit, no destruction, no wickedness, no strife, no anger, no hatred, no pain, no disease, no fear, no want, no shame, no deformity, and no hell. (Dadistan-i Dinik xxxii, 12–16; xxxvii, 120, 121.)

Parsis are to be found at the present day in Bombay and in some of the cities of Gujarat, and a few remain in Persia, at Kerman, Yazd, and Teheran. Parsis have also settled for purposes of trade at Calcutta, Madras, and in other cities of British India, in Burmah, China, and in other parts of Asia. Their numerical strength at the present day does not exceed eighty-two thousand persons.

Each day of their calendar is placed under the special protection of some angel of bliss after whom it is named. Festivals are held in honor of Methra, the god of departed souls, and the deity presiding over mountains and mines. There are also festivals in commemoration of the six periods of creation, in honor of agriculture, and to celebrate truth and friendship. They pray often, are observant of ablutions, worship before the sacred fire in their "fire-temples," and

practice charities. The following is a list of their duties, and articles of belief:

"To know God as one; to know the prophet, the exalted Zurthost, as the true prophet; to believe the religion and the Avesta brought by him as true beyond all manner of doubt; to believe in the goodness of God; not to disobey any of the commands of the Mazdiashna religion; to avoid evil deeds; to pray five times in the day; to believe on the reckoning and justice on the fourth morning after death; to hope for heaven and to fear hell; to consider doubtless the day of general destruction and resurrection; to remember always that God has done what he willed, and shall do what he will; to face some luminous object while worshiping God. Your Savior is your deeds and God himself. He is the pardoner and the giver. If you repent your sins and reform, and if the Great Judge consider you worthy of pardon, or would be merciful to you, he alone can and will save you."

The Parsis feel reverent in the presence of the sacred flame. The priests protect the face with a veil lest their breath might defile the fire. They are the only Eastern nation not addicted to smoking. They will not blow out a candle thoughtlessly. They cling to their creed with great tenacity of religious affection. Pure

thoughts, pure words, and pure deeds,—this is the substance of its practical part. Its most earnest exhortation to every man is, "Be bright as the sun, pure as the moon."

VI.

The Magnificent Fanatic.

I.

LIFE OF THE PROPHET.

ARABIA is a peninsula of parallelogram form, occupying the south-western part of Asia. The old geographical divisions of Arabia Petræa, Arabia Deserta, and Arabia Felix are of little value. We may understand its character better by dividing it into several districts as determined by the physical features of the country. The Sinaitic peninsula on the north-west, sacred in Old Testament history, consists of naked rocks and wild precipices, intersected by long and narrow defiles and sandy valleys. The vegetation is scanty and the water poor. The Wadi Feyran, at the foot of the conjectural Sinai, is the only region of tolerable fertility. There are still evidences of the volcanic origin of the whole formation.

The district of the Hejaz is a continuation of the Shera mountain range, and stretches along the eastern shore of the Red Sea. Its surface

is mostly barren, and its streams soon dry up in Summer; but deep sunken wells afford a scanty supply of blackish water. Haram, or the *Sacred Territory*, is the southern part of this region, and contains the holy city, Mecca. South-east of this tract is Jebel Kora, or the *Mountain of Villages*, fertile, healthful, and well-watered.

The third geographical section is Yemen, on the south-west. It is a very hot region, and but moderately fertile. The air is pure and sometimes cool on the highlands, the valleys are fertile, and it is comparatively well-watered. The date-palms and the coffee-plant are valuable productions. Next to Yemen, from Aden to Cape Ras-el-Hadd, are the provinces of Hadramant and Mahrah, the former of which appears in Genesis as Hazarmaveth. Along the coast there is a narrow fringe of sand backed by mountain ranges, and still further back is the desert, the whole monotonously dreary and sterile. Vegetation is scanty and the climate hot and unhealthy. The fifth district from Ras-el-Hadd along the Persian Gulf to the north-eastern point of Arabia, comprises the provinces of Oman and Hasa. This also is mountainous, and, like the other regions named, hot and unhealthy along the coasts, but more favorable to population among the mount-

ains inland. There is but little that is inviting in the sea-coast of Arabia.

The central part of Arabia, the plateau of Nejd, is an important region to which tradition points with pride. It is girded by a desert which has created the unfavorable popular impression which is generally held concerning the whole interior. The desert is terrible because of the heat, the sand, the lack of water, and the deadly simoom. Having crossed the desert, the mountainous highlands are quite fertile and the climate salubrious. As in all Arabia, so here, irrigation is necessary. "Throughout the highlands of Nejd the climate, though often hot by day, is cool and pleasant by night; the Spring and the Autumn rains seldom fail in their seasons; and the soil, where not artificially irrigated, produces excellent pasture; where irrigated, it renders very tolerable garden produce and field-crops." Here the Arabian horse is probably indigenous, and the pure breed is found nowhere else in the world. The camel is the most useful animal. The long-maned lion has disappeared. The gazelle is common. Shomer and the uplands of Toweyk produce the finest ostriches. "No fleas or bugs exist in any part of Arabia." There are few exports from Arabia, though coffee and dates

are important, and there are rich pearl fisheries on the Persian Gulf.

The Hebrew records, on historical points the most reliable of antiquity, include the Arabians under Ishmael and Joktan. Native traditions represent the first settlement of pure Arabs as made near Aden, on the south-west point of the peninsula. The name Himyar, or "Dusky," the affinities of the Himyaritic language, the early institutions of Yemen, the physical characteristics and habits of the people, and the absence of any caste feeling between the Southern Arabs and the African races,—these things, together with various local traditions, point to the common origin of the inhabitants on the two coasts. The Arabic tribes of the North show more distant, perhaps Asiatic, influences. The Bedouins are shepherds and herdsmen, who, on account of the nature of their occupation and the nature of the country itself, dwell in tents, moving from place to place, to avail themselves of the best pasturage. They are free, enterprising, hardy, and bold, yet hospitable and generous. The tribes are under the authority of sheiks, and yet each man can do pretty much what is right in his own eyes. Feuds between chiefs or tribes sometimes lead to bloody results.

The Bedouins pay but slight attention to the

precepts of the Koran. Prayers, fasts, and pilgrimages to Mecca, are in little favor. Some omit even the rite of circumcision. They profess a belief in the One God, but among the remote and wild tribes, there are sun worship, tree worship, and no worship at all. Morality depends upon custom and public feeling. It is not wrong to rob, according to Arab ethics, but it is a crime to steal. The Bedouins are rather undersized, of dark complexion, with abundant, coarse, black hair, dark oval eyes, aquiline nose, well formed features, and scanty beard and mustache. They need but little clothing. They carry a crook, a lance, a knife, sometimes a sword, and, less often, a gun. They have never been conquered: indeed there is little to repay a conquest. They number, perhaps, one and a half millions of souls.

The Arabs who have fixed abodes number about nine millions of souls. They are more intelligent than the nomadic tribes, have written records, and are devoted to Islamism. There are many sects, and some can not be considered Mohammedans at all. There are no dervishes among these Arabs, and they are not generally superstitious. All religions are tolerated except the Christian religion, which is interdicted because of the memory of old wars. Slavery prevails through-

out Arabia; there is also a large free black population, and many mulattoes of every shade. The village and settled Arabs are better clad, and yield to few races physically, morally, or mentally; their education, however, is limited, yet they can read the Koran and write. Grammar and eloquence, poetry and history, are important studies, which are taught in the home and tent. The children also learn politeness, good manners, and self-restraint. In the few public schools which have been established, the instruction is quite limited. Law and theology and the Koran are taught by lectures, delivered in the mosques. The purest Arabic is that spoken in the Nejd.

Chief among the old Arab monarchies in the historic period was that of Yemen. Its capital was Mareb, which was abandoned in the first century of the Christian era, after a devastating inundation, and the seat of government removed to Sanaa. The latter is the metropolis of Yemen at the present day. The kings of Yemen were descendants of Kahtan and Himyar. Each had the surname *Tobba*, meaning "powerful," a word said to be of African origin. They reigned, according to tradition, for about twenty-five hundred years, and, directly or indirectly, commanded nearly the whole peninsula. Many of the stories of

their power and conquests we must consider apocryphal. The Alyssians overthrew their sovereignty in 529 A. D. In 603 A. D., it was reestablished as a dependency of the Persian empire, and was finally detroyed by the Mohammedan conquest in 634. Yemen was a civilized state, arts and commerce flourished, and literature was cultivated.

The monarchy of Hira was situated on the western shore of the Lower Euphrates and the Persian Gulf. It was founded in the second century after Christ, and continued four hundred and twenty-four years. The monarchy of Ghassan was on the north-west in Lower Syria and the Hejaz. It was founded in the first century of the Christian era, and continued six hundred years. In the fifth century of the Christian era, the fourth monarchy, that of Kindeh, was founded, and held sway over the tribes of Northern Nejd and Oman for one hundred and sixty years. The kings of all these monarchies were of Yemenite origin.

In the fifth century of the Christian era, Koleyb of the tribe of Rabeeah, slew the tax-gather sent from Sanaa, and in the battle of Hazaz in 500 A. D., freed the tribes of Northern Nejd from the bonds of Yemen. He was assassinated, but a war of a hundred years under other leaders raised the new kingdom to great power.

A new element, an element of mighty destinies, was now introduced. The clan of Fihr or Koreysh had established themselves in southern Hejaz near Mecca, the principal commercial and religious center of Arabia. By unfair means they had made themselves masters and guardians of the sacred "Kâabeh." This stone temple had for centuries been a shrine to which the Arabs made pilgrimages and in which they presented their offerings. The monarch of Yemen had appointed delegates to hold the keys. The possession of the keys by the Koreysh gave them a religious pre-eminence over all the clans of Arabia. Vast treasures of gold, jewels, and other offerings of the pious were also at their disposal, while their traffic with Yemen and Abyssinia brought them great wealth. At the distance of one day's journey from Mecca, there was held the great fair, previous to the pilgrimage. This was a great national meeting attended by vast multitudes, from all parts of Arabia. They had their races and games and public amusements. Here, too, the poet recited his compositions and the orator displayed his eloquence. The important commercial transactions were many. Questions of great political importance—peace and war, treaty and alliance, justice and revenge—were discussed and decided. More powerful was this assembly

over Arabia than the Amphictyonic Council of Thebes over Greece. The Koreysh possessed great influence in this gathering of allied tribes.

There are poems written at least two hundred years before Mohammed, "which in vigor and polish yield to few ever composed in the Arab or in any other language." "Even at this early date, we find the metrical and rhythmical laws, simple, yet susceptible of the highest art, which have ever since regulated Arab poetry, already laid down in their completeness, and exemplified, the former by a scansion of almost Horatian elegance and variety, the latter by a severe nicety that Pope himself might have admired, but could have hardly imitated." The annual festival of Okad, near Mecca, gave an inspiration to poetic genius which created productions of pronounced merit. These poems furnish invaluable materials for the history of the race, but must be used with caution. Their genealogies can not be trusted, and their imagination ranged at will, entirely regardless of the bounds of truth. Yet it is true that "the registers of the Arabs are the verses of their bards."

There are few antiquities in Arabia which speak of the ancient Ante-Islam religion. There are a few megalithic vestiges of stone circles similar to those found in several other coun-

tries. The shrine of Mecca, though often rebuilt, probably fairly represents the original structure. The black stone, which may be an aerolite, was worshiped centuries before the days of Mohammed. It was supposed to be one of the stones of Paradise, originally white, but long since blackened by the kisses of sinful lips. The cult of stone-worship was widely extended in the East. A few years ago a bronze statue of a naked hermaphrodite figure was found among the ruins of the deserted village of Aden. While the chief worship of the primitive Arabs was star-worship, they peopled the vast solitudes of their country with spiritual beings, malevolent and benevolent. Every rock, mountain, tree, and cavern had its jinn or presiding genius. They strove to propitiate the good, and avert the injury which might be inflicted by the bad. Each tribe had its patron deity to which a shrine was consecrated. Each tribe had also a shrine to the one God most holy. Offerings brought to the former shrine were set apart for the poor and the stranger; offerings brought to the latter were for the priests. Hubal was the chief of the minor deities. This idol, which was brought from Syria, was in the form of a man, as was also Wadd, representing the heaven. There were other idols—in the form of a woman, a lion, a horse, an eagle, an

acacia-tree, and a sacrificial stone. Powerful idols were upon Mount Zafa and Mount Marwa. These Mohammed ordered to be destroyed, but could not entirely ignore the popular regard in which they were held. On this account he incorporated the visitation of Zafa and Marwa in the Hajj rites.

There were three hundred and sixty-five idols in the time of Mohammed. The Kaabah contained images of Abraham and Ishmael with divining rods in their hands, and a statue or picture of Hagar and Ishmael. The jinn were supposed to be daughters of Allah, created out of fire. Otherwise they resembled mankind. Mohammed believed that he was sent to jinn as well as men. The Arabs believed in witches and wizards, who subjected supernatural powers by spells, of which the holy name was the most powerful. Babylon was the center of all magical arts. In this old Euphratic city, two fallen angels, Harut and Marut, were hung up by the heels, and instructed men in these black arts. Allah had no priesthood. There was a vague belief in a future life, as shown by the burial customs. The Arab in the days of the prophet was no more religious than the Bedouin of to-day.

Christianity was already established in Arabia. Najran in Yemen was the seat of a bishopric.

Some of the tribes were nominally Christian, but it had not profoundly entered into their lives. Its doctrines they could not understand. Many of them had become Jews, but the exclusiveness of this faith and its ritualistic requirements ill-suited the Arab. Religion of any kind was at a low ebb. Sabæanism was well-nigh lost. The worship of natural powers had become a fetichism. "One of Mohammed's contemporaries said, when they found a fine stone they adored it, or, failing that, milked a camel over a heap of sand and worshiped that." The worship of tribal gods, and sacrifice and pilgrimages, had degenerated to mere formalities, kept up for political and commercial purposes. In cases of great importance they consulted an oracle or vowed an offering; but if they failed to obtain their wish, they abused the deity; while if they succeeded, they evaded the fulfillment of the vow by offering a less expensive sacrifice.

The monotheistic belief was greatly strengthened by the influence of Judaism and Christianity, though they did not understand the Christian doctrine of the Trinity. There were not a few sincere inquirers after the truth. Some sought to find their way amid the multitude of dogmas and superstitions of the various religions and cults by which they were surrounded.

Others preached the faith of Abraham as it had come down to them through tradition.

The Kaabah was supposed to have been built by Adam. He received the model from heaven. It was restored by Seth, and again by Abraham and Ishmael. The stone on which Abraham stood while working may still be seen. Within the shrine at Mecca is the well Zemzem, which Hagar discovered when she fled into the wilderness. The descendants of Ishmael held the Kaabah for a long time, when its guardianship fell to the Jorhamites. The Amalekites defeated them and took the Kaabah, but were in their turn defeated by the combined armies of the Ishmaelites and Jorhamites, when the Jorhamites again held the shrine. They were deposed by the Benu Bakr and Benu '*H*uzâ'-hah and the last named tribe held possession of the temple. The idols were now placed in the temple which from this time grew rapidly in importance. Quzai, an ancestor of the prophet, with the Benu Kenanah defeated the tribes in charge of the Kaabah and secured its custody for his own tribe, the Koreysh.

Mecca was now built up and became most important in Arabian history. The territory was considered most sacred. During the time of the yearly pilgrimage, it was unlawful to take any

life except that of the sacrifice. The Koreysh acquired great commercial influence; they supplied the pilgrims with water and food at the time of the Hajj ceremonies; they commanded the army, and were the acknowledged headship of Mecca. The fourth in descent from Quzai was 'Abd al Muttalib. Abd Allah, his youngest son married a kinswoman of Medina. The fruit of this marriage was one posthumous son, Mohammed, born April 20th, A. D. 571. His only inheritance from his father was five camels and a slave girl.

Mohammed was reared in the desert by a nurse, 'Halimah. At six years of age he lost his mother, Aminah. Two years later his grandfather 'Abd al Muttalib, died, and he was left to the guardianship of Abu Talib, his son. Mohammed was compelled by poverty to earn a livelihood by tending the sheep and goats of the Meccans. Many legends are related of him while engaged in this low employment. A rich widow who carried on an extensive trade employed him at the age of twenty-four years to drive her caravans, and was so pleased with him that one year later she proposed marriage, and was accepted. Their union proved most happy. 'Hadijah was his kinswoman. She bore him six children. The two sons died at an early age. Mohammed was honest, honorable, and highly esteemed, so much so

that his fellow-citizens called him "the trusty." He was "a man of middle height, but of commanding presence; rather thin, but with broad shoulders and a wide chest; a massive head, a frank oval face with a clear complexion, restless black eyes, long heavy eyelashes, a prominent aquiline nose, white teeth, and a full thick beard. . . . He was a man of highly nervous organization, thoughtful, inclined to melancholy, and possessing an extreme sensibility, being unable to endure the slightest unpleasant odor or the least physical pain. Simple in his habits, kind and courteous in his demeanor, and agreeable in conversation, he gained many over to his side, as much by the charm of his manners as by the doctrine which he preached." (Sacred Books of the East, Vol. VI; Introduction, pp. xix, xx.)

Mohammed was subject to epilepsy, or rather some hysterical disorder, and was on that account most likely to see visions and dream dreams and hear voices. He could not distinguish between the normal and abnormal exercise of his faculties. After a time he was probably led to voluntary self-deception. At least such is often the case with characters of similar organization. He did not believe in the religion of his associates. His soul revolted at the immorality and vile

practices of his time. He was almost alone in the world. He sought friends among restless souls, who, like himself, were seeking after the light. He passed many days in deep thought, and retired to desolate places that he might be undisturbed in his profound meditations. One of his favorite resorts was Mount Hira, a wild mountain near his home, "a huge barren rock, torn by cleft and hollow ravine, standing out solitary in the full white glare of the desert sun—shadowless, flowerless, without well or rill," where in the deep solitude, in a cave, he listened for some voice of instruction, and groaned in spirit at the moral desolation of his native land. Here he often came to fast, and watch, and pray. While on this mountain an angel appeared to him, and commanded him to "READ." In words which remind us of Moses, Mohammed in great fear replied, "I am no reader." The angel now shook him violently and commanded, "READ." This was repeated three times when the angel said:

"READ! in the name of thy Lord, who did create—
Who did create man from congealed blood!
READ! for thy Lord is the most generous,
Who has taught the use of the pen—
Has taught man what he did not know."

Greatly frightened, he hastened home and revealed his experience to his wife, who comforted

him as best she could. Two and a half or three years passed, and yet there was no return of the vision. He began to fear lest he was possessed by a jinnee. Some of his fellow-citizens so regarded him. Still he watched and fasted, and still his mental excitement increased. At times he tried to believe in the reality of his revelation; but as there was no return of the angel, he thought himself mad or possessed, and meditated suicide. More than once he climbed the mountain on which he had the vision, or Mount Thabîr, and thought to hurl himself down some precipice and thus end his miserable existence; but a mysterious power prevented. At length the angel all glorious appeared, and in mortal terror Mohammed ran to his wife and cried "Wrap me up," and he lay wrapped in his cloak. The angel said:

"O thou covered! Rise up and warn!
And thy Lord magnify!
And thy garments purify!
And abomination shun!
And grant not favors to gain increase!
And for the Lord await!"

Revelation after revelation followed each other in rapid succession. He did not doubt his mission. His hysterical attacks were accompanied by violent fever and he was accustomed to be

wrapped in a mantle. Probably the attack was less severe when this precaution was taken. Perhaps, too, he would escape the gaze of evil spirits. His early revelations were given while in an ecstatic state, but certainly not many of his later revelations.

His first converts were among his own family and kinsmen—his wife, his daughter, his cousin Ali, and his freedman Zaid. There was also a rich merchant, Abu Bekr, and some other men of mark, among whom most prominent was the soldier, Omar Ibn el 'Hattab. At first Mohammed attracted little attention in Mecca; but soon when his claim of being the prophet of God was known, and especially when he struck at the whole system of idol-worship upon which the prosperity of the town so much depended, the chiefs of the Koreysh, like the dealers in idols at Ephesus, were aroused to bitter opposition.

They would have destroyed him, but he had powerful friends. Abu Talib, his uncle, was his protector. A deputation of the chiefs waited upon Abu Talib and earnestly entreated him to silence his nephew or withdraw his protection. They prevailed upon him to remonstrate with Mohammed, but the latter replied: "By Allâh! if they placed the sun on my right hand and the moon on my left, to persuade me, yet while God

bids me, I will not renounce my purpose." In tears he turned to leave the place, but his uncle called him back and said: "Depart in peace, my nephew, and say what thou wilt; for by the Lord, I will never deliver thee up." His fellow-citizens insulted him, and even injured his person when he publicly proclaimed his mission, but he could only threaten them with punishment in this world and eternal torments of the future. Persecution increased. Some of his converts, who had not powerful protectors, denied the faith to save their lives; others fled to Abyssinia. The chiefs sent an embassage to the king of Abyssinia demanding their surrender. The king summoned them into his presence, but they pleaded their own cause so eloquently that the Christian monarch refused to give them up. They numbered more than a hundred souls. One of them answering for all, said: "O King! we lived in ignorance, idolatry, and unchastity; and the strong oppressed the weak; we spoke untruth; we violated the duties of hospitality. Then a prophet arose, one whom we knew from our youth, with whose descent and conduct, and good faith and morality we were all well acquainted. He told us to worship one God, to speak truth, to keep good faith, to assist our relatives, to fulfill the rites of hospitality, and to abstain from all things

impure, ungodly, unrighteous; and he ordered us to say prayers, give alms, and to fast. We believed in him and followed him. But our countrymen persecuted us, tortured us, and tried to cause us to forsake our religion. And now we throw ourselves upon thy protection. Wilt thou not protect us?" He then recited passages from the Koran which refer to Christ. The king and bishops wept. The persecution of those remaining in Mecca increased in severity.

No wonder that the brave heart of the prophet was discouraged. For a single day only, he thought of a compromise with the enemy. He acknowledged that something might be hoped for from the idols al 'Huzza, Allat and Manat; but he quickly repented, and on the next day declared that Satan had put the words in his mouth. His family stood by him, and fear of the terrible blood-feud saved his life. The Koreysh placed the family under a ban so severe and strict as to reduce them to great distress. They fled to the ravine of Abu Talib, east of Mecca. The pagan members of the family also went—all save one, Abu Laheb, an uncle of the prophet. For two years they came forth from their retreat only when the pilgrimage made their persons and property safe from molestation. Meantime the parchment upon which the ban was written became

worm-eaten and illegible. This was taken as a sign of divine disapproval and the ban was removed from the Hasimi family just as they were on the very verge of starvation.

Mohammed's prospects were most discouraging. His wife died, and, soon afterward, his uncle, Abu Talib, was taken away. Abu Laheb, the bitterest foe of the religious awakening, gave him formal protection for a short time, but when this was withdrawn he was left in sad danger. Shortly after the death of 'Hadijah, Mohammed married Sanda, and, still later, four other wives. These connections were not all wisely made, and one of them required a revelation for its sanction. He went to Ta'if, but the people stoned him for three miles from the town; and he fled to an orchard, where he lay down to rest. The owner gave him some grapes, and, refreshed, he returned to Mecca, not without an encouraging vision on the way. He saw the jinn fall down and worship the One God, and acknowledge God's prophet. The tide now turned in his favor. For political as well as religious reasons the tribes of El 'Ans and El 'Hazraj gave him their allegiance.

About this time, in ecstatic trance, he seemed to visit heaven, like Paul, of Christian history. The believers of Mecca, owing to the severity

of the persecution, fled to Yathrib, all save Mohammed, Abu Bekr, and Ali. The Koreysh now planned an assassination of Mohammed, eleven families pledging themselves to the deed, to escape the consequences of the blood-feud and compel the Hasimis to accept blood-money instead.

Mohammed, informed of their plan, with Abu Bekr, fled to a cavern on Mount Thabir. Their enemies approaching, Abu Bekr said: "We are but two." "Nay," said Mohammed, "we are three; for God is with us." A spider had woven its web across the mouth of the cave, and seeing this, the enemy passed by. So says a legend. After three days they fled to Yathrib, where dwelt the tribes that had lately embraced Islamism. Three days later Ali joined them. The Mohammedan era dates from this Hijrah, or "flight," June 16, 622 A. D. The city was henceforth known as El Medinah.

Having regulated the rites and ceremonies of the religion, and reconciled, as far as possible, the opposing factions in Medina, Mohammed built a mosque, and here, for the first time, the faithful were called five times a day to prayers. Mohammed now proclaimed the Holy War. He had, before his success in Medina, turned his face toward Jerusalem when he prayed, but failing to win over the Jews of the town, he now

turns his face toward the Kaabah in Mecca. The Holy War is carried on with success, with large political wisdom, and with marked military skill. Mohammed is sometimes cruel and barbarous in his treatment of enemies. Sometimes he lowers or modifies his religious standard to meet pressing contingencies. The nomadic tribes submitted one after the other. A small pretext caused the breaking of a ten-years' truce with Mecca, and the Meccans yielded to the prophet. In March, 632, he made his last pilgrimage to the holy city. In June he fell sick, but on the sixth went to the mosque, his eye undimmed, his voice clear, his countenance bright, and there, on the lower steps of the pulpit, said his farewell words to his people. Going home, he went to 'Ayesha's chamber, and, with his head resting on her bosom, fell asleep. The Holy War was carried on by his successors till Islamism held sway from India to the Atlantic Ocean.

Whatever else we may think of Mohammed, we will agree that he was, at least in the early part of his career, a true man, well deserving the name "The Trusty." He was sincere; he verily believed himself the prophet of God. He was true to his convictions of duty; he proclaimed aloud the message from God; he was no intentional deceiver. One hundred and eighty millions

of men do not believe to-day in that which is all a lie spoken by an impostor. He had meditated upon questions of greatest moment; he had struggled alone to reach some solution.

Questions of creation, life, death, God, heaven, questioned him; and when he sought for answers, the grim rocks of Mount Hira, the sandy solitudes, the blue heaven, the silent rolling sun, the stars of night, the religion of his fathers, his own soul, spoke never a word. He prayed, he watched, he fasted, he fled the society of men—all about him the universe had no voice. Go where he would, he could not escape these great thoughts. Fearful and wonderful and real and undeniable, Existence ever stood before him and propounded her riddles. No answer! He sought with deep, genuine sicerity. At last, as he thought, God's angel spoke to him, and fearlessly he proclaimed the message. God honored his earnestness, his sincerity, and his loyalty. No man who is not genuine can stir the world. Mohammed was genuine; he had some real religious experience. There was something more than hysterics. Shall we deny that God spoke to Mohammed? God illumined his soul and owned his honesty of purpose. He was original; the lessons which he learned came from the God of the desert and the mountain and the

star-gemmed sky. Mohammed could not have been ruled by ambition, save the divine ambition to know and proclaim the truth. He had no revelation until he was forty years of age, and the ordinary years of rising ambition had passed. Before this he had lived with his one wife, loved her, and made a pleasant home. He was a laborer, gaining an honest livelihood by honest work. He was respected and loved by his neighbors; he was profoundly religious; he sought to explore the deep of God's thought; he *must* find a better way; it was a necessity. All Arabia, all wealth, and honor, and influence; the crown of Persia, the applause and sovereignty of a world,—these were nothings. They could not save his soul. No, it was not ambition. He sought for spiritual comfort; he would be crowned, but only with an unseen diadem.

Mohammed was not all a fanatic; he was enthusiastic; he was in downright earnest. He discovered the truth, he joined himself to the truth; from henceforth, taking no counsel with flesh and blood, he proclaimed the truth, and felt himself victorious and invincible. He might be slain, but he would conquer. He had been snatched from darkness and death, and now, with fiery words, he blazed the truth abroad; he, "a fiery mass of life, cast up from the

great bosom of nature herself," and he *kindled* Arabia—and the WORLD. His mouth can not be stopped by ridicule, or insult, or persecution, or death. His mission is most serious and most important; he proclaims the One God. All other gods are idols and nothings. Indeed, he does not deny their existence at all times, but he denies their ability to help man with divine help. Nature is divine; it is God who works in the great laboratory. God forges the worlds, and sends them flying through heavenly spaces. Great thoughts, seething in the soul of the prophet of God, are shot forth, impassioned and fiery. His whole heart is stirred by the theme; he is determined to convince. His sentences have a rhythmical ring—they are neither prose nor poetry; they are a sort of prose-poetry; they are short, sharp, decisive, and ablaze with prophetic fire; they are hurled forth with burning vehemence; they sweep on like a tornado; they flash with lightning and peal with thunder; they smell of brimstone, and smoke with the cinders of hell; they come from heart and go to heart, and there they burn and blister. Language is taxed to its uttermost, but can not fully express the thoughts of his great soul; they are often masterpieces of primitive rhetoric; they are full of brilliant images, drawn direct from nature,

"one long blazonry of nature's beauty;" they are the pent-up soul-fires, too long confined, and now bursting forth; honest, stern, fierce, commanding, majestic, overwhelming. Mohammed is no mealy-mouthed man; he does not mince matters. It is a matter of life and death with him to speak boldly. There is no toying and coquetting with the truth. (See Carlyle in Heroes and Hero Worship.)

Mohammed was ever a patriot; he was one of the people. He loved Arabia—he was an Arab of the Arabs. Dear to his heart were the traditions of his country, the eloquence of her orators, the choice pieces of her poetry, her old customs, her very burning sands and grim mountain peaks. When he spoke, the people heard a man, one of themselves. He spoke to Arabians—and humanity. He was a child of nature, a wild man—we think of Elijah—but true, sincere, sometimes *fiercely* and savagely sincere.

This favorable estimate, however, of the character of Mohammed refers strictly to his Meccan life. After his flight to Medina, when he had gained the disaffected tribes, there came to him ambition of conquest, corruption of political power, treachery, open sensuality, and thirst of blood. From a magnificent fanatic he became a fanatical impostor. He never was inspired, as

was Moses; now the light no longer illuminated his soul. He was practically a sensualist, and proclaimed pretended revelations to sanction his unclean practices. The inheritance of his sensualism is eating out the life of Islamism to-day. He could stand the test of persecution, of ridicule, of desertion of friends, of open violence; if need be, of death. He yielded to prosperity. The true prophet became false to his own principles, and false to himself.

There were some things connected with the religious condition of Arabia in the days of Mohammed which made the time opportune for a religious reformation. The faith which he preached was purer than the corrupt Judaism with which the Arabs were acquainted, and, probably, as pure as the corrupt Christianity. The ancient faith was largely ignored; at least, it had little influence among the people. Sabæism was practically dead, and nature-worship had degenerated into fetichism. The idols were many. In the background there was a general belief in one God, Allah, but the worship was given to idols. Traditions concerning Abraham, Moses, and other prophets were common among all the tribes. There was already a national sanctuary at Mecca, which bound the tribes together in a bond of religious unity. Here all could worship, for it contained

their idols. The fair near Mecca bound them together commercially. Mohammed took advantage of these things. The Kaabah remains sacred; Mohammed merely purged it of its idols. The yearly pilgrimage was not abolished, but was given more of a religious meaning, and turned to the service of the One God. The rite of circumcision prevented "more cruel and dangerous practices." Old customs were retained, when not inconsistent with the new faith. In dealing with all these things the prophet exercised great sagacity.

II.

THE KORAN.

THE Koran is the Bible of Mohammedanism, and contains the personal teachings of Mohammed. Its language, as the language of God's inspired prophet, is the standard classical Arabic. It is placed above all criticism in the popular estimation, and its perfection is considered absolutely unapproachable. Mohammed boldly challenges the production of any thing equal to it, though this may refer rather to the substance than to the words. "The Mohammedans regard their Koran with a reverence which few Christians pay even to their Bible. It is admitted everywhere as the standard of all law and all practice; the thing to be gone upon in speculation and life; the message sent direct out of heaven, which this earth has to conform to, and walk by; the thing to be read. Their judges decide by it; all Muslims are bound to study it; seek in it for the light of their life. They have mosques where it is all read daily; thirty relays of priests

take it up in succession, get through the whole each day. There, for twelve hundred years, has the voice of this Book, at all moments, kept sounding through the ears and hearts of so many men. We hear of Mohammedan doctors that had read it seventy thousand times!"

As translated by George Sale, it is described as "a wearisome, confused jumble, crude, incondite; endless iterations, long-windedness, entanglement; most crude, incondite; insupportable stupidity." (Carlyle: On Heroes, p. 59.) Another writer describes it as an "incoherent rhapsody of fable and precept and declamation, which sometimes crawls in the dust, and sometimes is lost in the clouds." (Gibbon: Decline and Fall of the Roman Empire, Milman's edition, Vol I, p. 365.) More modern translations somewhat modify this unfavorable judgment.

The various chapters of the Koran were uttered by the prophet at intervals, and their production extended through his whole ministry. After his death, Abu Bekr employed the amanuensis of the prophet to collect and arrange the texts. He found them written on "palm-leaves, skins, blade-bones, and the hearts of men," and faithfully gathered the holy words. A recension of A. D. 660 is the authorized text.

Besides the Koran, other sacred books of the

Muslim faith have been produced from the traditional sayings of the prophet, the consensus of opinions of the highest authorities in the Church, and the analogical reasonings of the most learned theologians.

Monotheism is the foundation of the Mohammedan creed. God is eternal, one and indivisible, without form, and comprehending all things, yet comprehended by none. To him are assigned ninety-nine names, expressing as many attributes and excellencies.

There are angels of many orders and offices, sexless, and created from the element of fire. Two angels accompany every human being every moment of his life, one on his right and one on his left, to keep a correct, complete, and perfect record of all his deeds. There are an angel who is a messenger of God, an angel of the judgment, an angel to sound the last trumpet, an angel of death, one of heaven, and one also of hell. There are two angels whose office it is to examine the dead. Those who are not good Muslims they pound with iron maces till their roarings are heard by all creatures save jinn and men. Then, indeed, they leave them; but dragons and serpents come and tear them till the resurrection. The Mohammedans believe that Satan fell from heaven because he refused to adore Adam. There are,

according to their theology, seven heavens and seven hells. A bridge over hell is safely passed by the righteous, but the wicked fall into the abyss.

The five duties of every true Muslim are: To profess the creed, "There is no God but God, and Mohammed is the apostle of God;" to pray five times each day; to fast between dawn and sunset throughout the ninth month of the year; to give alms; and to make a pilgrimage to Mecca and some neighboring sacred spots.

The doctrine of predestination is constantly prominent in the Koran. The condition of women is ameliorated, but they are still left in degradation. The condition of the slave is made better, and human sacrifices and infanticide are wholly abolished.

The chapters of the Koran may be divided chronologically into two great groups: the Meccan, or those revealed before the flight; and the Medinan, or those revealed after the flight. There are ninety of the former and twenty-four of the latter. The Meccan chapters exhibit most fully the true prophetic spirit; they appeal strongly to feeling, point triumphantly to God's works, proclaim pointedly his vengeance, and promise confidently eternal happiness to the faithful. They are rhetorical, poetical, earnest, passionate,

curt, incisive, grand, and fiery. The chapters of the Medina group, especially the later, are tame and prosaic; yet even they possess a few passages of strength, beauty, and fire.

The burden of the Koran is the proclamation of the One God, and Mohammed as his prophet. The author mentions other earlier prophets whom the world has rejected, and speaks of other peoples which God has destroyed for their unbelief and disobedience. He tells the people that God will also destroy them if they hear not now his prophet. There are in the Koran many traditions from the Bible and the Talmud, and many legends of great men. There are also many allusions to the primitive religious beliefs of the Arabians.

When the people seek a sign, he points them to the heaven above, the earth beneath, the clouds and winds, and the waters of the great deep, and tells them that all these speak of God. He opens to them the books of nature and providence. No stronger proof could be given—so he assures them—though an angel, or one risen from the dead, were to appear and proclaim the truth.

God drives the ship in the sea, and sends the heavy sand-storm and the violent wind in the desert. He creates the night and the day, and

the sun and the moon, each floating in the sky. He places the mountains on firm foundations, forms paths among the rocky crags, and guards the heavens by a roof. He upholds the sky, and sends the rain, making the earth green. He quickens, and causes to die. He gives cattle for their milk; he gives men hearing, sight, and minds to think. He makes night for a garment, and brings sleep to the eyes of men. He places in the heavens zodiacal signs, the lamp, and the illuminating moon. He causes all things to grow on the earth—trees and gardens, fraught with beauty. He erects a barrier between the seas, and guides in the midst of the darkness. He creates affections, pity, and diversity of tongues. He gives sleep by night, and plants in the heart cravings for his grace. The heavens and the earth stand by his order. He sends forth his winged lightnings; he drives water to sterile lands, that they may produce corn for man and beast. He is "the Lord of the sunrises." He makes the angels his messengers, gives to fruits their hues, and makes springs to flow from the midst of the earth. He calls the roaring winds, and they become silent and motionless. He makes the earth a couch, and holds the sea in subjection, that proud ships may sail thereon at his bidding. He creates camels—"the ships of the desert"—and

subjects all things for men. There are no flaws in the heaven which he has built. He fills the spathes of the tall palm-trees, and all herbs and trees adore their God. He brings forth from the sea pearls great and small, and his are the ships which rear aloft like mountains. When the heavens shall be as molten brass, and the mountains as flocks of wool, the dead shall come forth in haste from their graves as though they flock to a standard. Then the stars shall be erased, or shall fall; the heavens shall be cleft, the mountains shall be winnowed; the heavens shall be opened, and be all doors, and the mountains shall be like a mirage; the sun shall be folded up; the beasts shall crowd together for fear; the seas shall surge; souls shall be united with bodies; the slain shall cry for vengeance; the pages of the Book shall be spread out; heaven shall be flayed; hell shall be ablaze; the stars shall "slink back, moving swiftly, slinking into their dens;" the night of darkness shall be drawn down, and the graves shall be turned upside down.

God spreads out the night as a garment, brings forth the noonday light, cleaves out the morning, carves the date-stone, inspires the bee to make sweet honey; lights up the stars, as landmarks, and calls forth the praises of the

thunder. Man needs but to open his eyes, and signs are legion all about him; and, behold! the great day of God draweth nigh! Thus does the prophet speak, and such are some of his figures.

In the Medina chapters, Mohammed appears not only as a prophet, but also as a legislator and king. He was now called upon to deal with a mixed multitude, and to reconcile conflicting interests and antagonistic religious principles. He was obliged to subdue rebels, wage war, and make treaties. He must decide civil, social, and domestic questions; and regulate laws of inheritance, marriage, and divorce. The legislation of the Koran was announced to meet emergencies as they arose, and hence was strictly adapted only to that time and that place. Revelations concerning the Holy War urge bravery in battle, and promise the immediate possession of heaven to the faithful who are slain. There is much that is indefinite in the legal utterances of the Koran.

Serve God and do right is the great rule of life. Special directions are seldom given. Conscience is recognized as a guide which may be safely followed. The prophet enjoins kindness to parents and kinsmen, and to the poor and the needy. Strangers are to be kindly entertained. Man should be thrifty, and yet generous. He

exhorts to exact justice in handling the property of orphans and idiots. Full measure and a right balance are to be the invariable rule of the faithful. He sternly rebukes evil speaking and taking usury, and expressly commands sincerity and thankfulness. Wine and gambling are carefully forbidden, and there are various directions concerning clean and unclean food.

We present a selection of doctrinal, practical, and proverbial passages from the Koran, disconnected as they occur.

"Make not thy hand fettered to thy neck, nor yet spread it out quite open. Were the sea ink for the words of my Lord, the sea would surely fail before the words of my Lord fail; aye, though we brought as much ink again. When he decrees a matter he only says to it, 'BE,' and it is. We hurl the truth against falsehood and it crashes into it, and lo! it vanishes! We did not create the heavens and the earth and what is between the two in play. God will surely help him who helps Him. God's is the future of affairs. A day with the Lord is as a thousand years of what ye number. God is the best of providers. No nation can anticipate its appointed time, nor keep it back. Repel evil by what is better. God is with those who do well. God's promise!—God breaks not his promise. He

brings forth the living from the dead, and brings forth the dead from the living; and he quickens the earth after its death, and thus shall ye, too, be brought forth.

"Twist not thy cheek proudly, nor walk in the land haughtily; verily, God loves not every arrogant boaster; but be moderate in thy walk, and lower thy voice; verily, the most disagreeable of voices is the voice of asses! He who resigns his face unto God, and does good, he has grasped the firm handle; unto God is the issue of affairs. And were the trees that are in the earth pens, and the sea (ink) with seven more seas to swell its tide, the words of God would not be spent; verily, God is mighty wise! When a wave like shadows covers them, they call on God, being sincere in their religion; and when he saves them to the shore, then amongst them are some who halt between two opinions. No soul knows what it is that it shall earn to-morrow; and no soul knows in what land it shall die. It is not for a believing man or for a believing woman, when God and his apostle have decided an affair, to have a choice in that affair. He knows the nature of men's breasts. God shall rescue those who fear him into their safe place; no evil shall touch them, nor shall they be grieved. The earth; all of it is but a handful for him on

the resurrection-day, and the heavens shall be rolled up in his right-hand. I am but a mortal like yourselves, I am inspired that your God is one God; then go straight to him, and ask forgiveness of him. He answers the prayer of those who believe and do right. He it is who accepts repentance from his servants, and pardons their offenses. He who wishes for the tilth of the next world, we will increase for him the tilth; and he who desires the tilth of this world, we will give him thereof: but in the next he shall have no portion. Every soul shall be recompensed for that which it has earned, and they shall not be wronged.

"O, ye who believe! let not one class ridicule another, who are perchance better than they; nor let women ridicule other women, who are perchance better than they; and do not defame each other, nor call each other bad names—an ill name is iniquity after faith! And do not play the spy, nor backbite each other. Would one of you like to eat his dead brother's flesh? Why, ye would abhor it! Then fear God; verily, God is relentant, compassionate.

"He is the first and the last; and the outer and the inner; and he all things doth know! There can not be a privy discourse of three, but he makes the fourth; nor of five, but he makes

the sixth ; nor less than that, nor more, but that he is with them wheresoe'er they be. Dost thou not see? God guides not a people who work abomination. No calamity befalls but by the permission of God; and whoso believes in God, he will guide his heart. God has set for every thing a period. Did he not find thee an orphan, and give thee shelter? and find thee erring, and guide thee? and find thee poor with a family, and nourish thee?

"Woe to every slanderous backbiter, who collects wealth, and counts it—he thinks that his wealth can immortalize him. The likeness of those who disbelieve in their soul—their works are as ashes whereon the wind blows fiercely on a stormy day. There is no beast that walks the earth but its provision is from God. Verily, God wrongs no man at all, but men do wrong themselves. Verily, those who say our signs are lies and are too big with pride for them—for these the doors of heaven shall not be opened, and they shall not enter into paradise, until a camel shall pass into a needle's eye.

"He who brings a good work shall have ten like it; but he who brings a bad work shall be recompensed only with the like thereof, for they shall not be wronged. God would not wrong by the weight of an atom. They shall not be

wronged a straw. What befalls thee of good it is from God; and what befalls thee of bad is from thyself. Those who believe in God, and take tight hold of him, he will make them enter into mercy from him and grace; and he will guide them to himself by a right way. If God help you, there is none can overcome you; but if he leave you in the lurch, who is there can help you after him?

"With him are the keys of the unseen:—none knows them save he; he knows what is in the land and in the sea; and there falls not a leaf save that he knows it; nor a grain in the darkness of the earth, nor aught that is moist, nor aught that is dry, save that it is in his perspicuous Book. He it is who takes you to himself at night, and knows what ye have gained in the day; then he raises you up again, that your appointed time may be fulfilled; then unto him is your return, and then will he inform you of what ye have done. He triumphs over his servants; he sends to them guardian angels, until, when death comes to any one of you, our messengers take him away; they pass not over any one, and then are they returned to God, their true sovereign."

These are detached sentences, grain gathered from much chaff. They represent the best part

of the teaching of the prophet. We now present several complete chapters. The following is "the verse of the throne," and is frequently inscribed in mosques and other like places: "God, there is no God but he, the living, the self-subsistent. Slumber takes him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with him save by his permission? He knows what is before them and what behind them, and they comprehend not aught of his knowledge but of what he pleases. His throne extends over the heavens and the earth, and it tires him not to guard them both, for he is high and grand."

The retributions of the future world are given in words of terror and amazement:

"In the name of God, the Compassionate, the Merciful,
I swear by this territory!
And in this territory thou dost dwell;
And by sire and offspring!
Surely in trouble have we created man.
Thinketh he that no one hath any power over him?
'I have wasted,' saith he, 'enormous riches.'
Thinketh he that no one regardeth him?
Have we not made him eyes?
And tongue and lips?
And guided him to the two highways?
Yet he attempted not the steep.
And what shall teach thee what the steep is?
It is—to ransom the captives,

Or to feed, in the day of famine,
The orphan who is near of kin, or the poor that lieth in the dust;
Besides, this—to be of those who believe, and enjoin steadfastness on each other, and enjoin compassion on each other:
These shall be the people of the right hand.
While they who disbelieve our signs
Shall be the people of the left—
Over them shall be a vault of fire!" (xc.)

"In the name of the merciful and compassionate God:
The Smiting!
What is the Smiting?
And what shall make thee know what the Smiting is?
The day when men shall be like scattered moths,
And the mountains shall be like flocks of carded wool!
And as for him whose balance is heavy, he shall be in a well-pleasing life.
But as for him whose balance is light, his dwelling shall be in the pit of hell.
And who shall make thee know what it is?—
A burning fire!" (ci.)

"In the name of the merciful and compassionate God:
When the heaven is cleft asunder,
And when the stars are scattered,
And when the seas gush together,
And when the tombs are turned upside down,
The soul shall know what it has sent on or kept back!
O man! what has seduced thee concerning thy generous Lord,
Who created thee, and fashioned thee, and gave thee symmetry,
And in what form he pleased composed thee?

Nay, but ye call the judgment a lie!
But over you are guardians set,
Noble, writing down:
They know what ye do!
Verily the righteous are in pleasure,
And verily the wicked are in hell;
They shall broil therein upon the judgment-day;
Nor shall they be absent therefrom!
And what shall make thee know what is the judgment-day?
Again, what shall make thee know what is the judgment-day?
A day when no soul shall control aught for another; and the bidding on that day belongs to God." (lxxxii.)

"But we created man, and we know what his soul whispers: for we are nigher to him than his jugular vein!
When the two meeters meet sitting the one on the right and the other on the left; not a word does he utter but a watcher is by him, ready.
And the agony of death shall come in truth: that is what thou didst shun!
And the trumpet shall be blown: that is a threatened day!
And every soul shall come, with it a driver and a witness.
'Thou wast heedless of this, and we withdrew thy veil from thee, and to-day is thy eyesight keen.'
And his mate shall say: 'This is what is ready for me to attest:
Throw into hell every stubborn misbeliever, who forbids good, a transgressor, a doubter, who sets other gods with God, and throw him, ye twain, into fierce torment.'

His mate shall say: 'Our Lord, I seduced him not, but he was in a remote error.'

He shall say: 'Wrangle not before me, for I sent the threat to you before. The sentence is not changed with me, nor am I unjust to my servant.'

On the day we will say to hell, 'Art thou full?' and it will say, 'Are there any more?'

And paradise shall be brought near to the pious, not far off.

'This is what ye are promised,' to every one who turns frequently to God, and keeps his commandments, who fears the Merciful in secret, and brings a repentant heart: 'Enter into it in peace, this is the day of Eternity.'

They shall have what they wish therein, and increase from us."

The general judgment is mentioned again and again, with but slight variations of tone. The horrors of hell are pictured in endless iteration, with fierce sincerity and a certain savage humor betimes, and frequently with an apparent relish and gusto, which to us is quite revolting. Those who endure the fires of the Mohammedan hell, surely have a hard time. The prophet makes God say: "Whenever it grows dull we will give them another blaze." (xvii, 99.) They shall be clad in sheets of fire, their faces shall be roasted, and they shall be given a drink like molten brass. When thrust into the flames they are addressed savagely: "This is the fire, the which

ye used to call a lie! Is it magic, this? or can ye not see?—broil ye therein, and be patient thereof or be not patient, it is the same to you: ye are but rewarded for that which ye did do." (lii.) Sinners are called the "pebbles of hell," and it is declared that they shall boil, bake, and writhe in the flames of eternal fire. They shall be fed on boiling pus and blood, and shall be dragged by the scalps, while their wives add fagots to feed the flames. We are sick of the horrid details.

There are also glorious pictures of the happiness of the faithful.

"When the inevitable happens; none shall call its happening a lie!—abasing—exalting!
When the earth shall quake, quaking! and the mountains shall crumble, crumbling, and become like motes dispersed!
And ye shall be three sorts;
And the fellows of the right hand—what right lucky fellows!
And the fellows of the left hand—what unlucky fellows!
And the foremost foremost!
These are they who are brought nigh,
In gardens of pleasure!
A crowd of those of yore,
And a few of those of the latter day!
And gold-weft couches, reclining on them face to face.
Around them shall go eternal youths, with goblets and ewers, and a cup of flowing wine; no headache shall they feel therefrom, nor shall their wits be dimmed!

And fruits such as they deem the best;
And flesh of fowl as they desire;
And bright and large-eyed maids like hidden pearls;
A reward for that which they have done!
They shall hear no folly there, and no sin;
Only the speech, 'Peace, Peace!'.
And the fellows of the right—what right lucky fellows!
Amid thornless lote-trees.
And tal'h-trees with piles of fruit;
And outspread shade,
And water outpoured;
And fruit in abundance, neither failing, nor forbidden;
And beds upraised!
Verily, we have produced them a production.
And them virgins, darlings of equal age (with their spouses) for the fellows of the right!
A crowd of those of yore, and a crowd of the latter day!" (lvi, 1–39.)

The following passage speaks of the resurrection and judgment:

" By those who tear out violently!
And by those who gayly release!
And by those who float through the air!
And the preceders who precede!
And those who manage the affair!
On the day when the quaking quakes which the following one shall succeed! Hearts on that day shall tremble; eyes thereon be humbled!
They say: 'Shall we be sent back to our old course? What! when we are rotten bones?' They say: 'That then were a losing return!'
But it will only be one scare, and lo! they will be on the surface!" (lxxix, 1–15.)

The chapter on light is one of the finest in the Koran and has some sublime passages. It is worthy of a place in this connection.

"God is the light of the heavens and the earth; his light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it,— light upon light! God guides to his light whom he pleases; and God strikes out parables for men, and God all things doth know. In the houses God has permitted to be reared and his name to be mentioned therein; his praises are celebrated therein, mornings, and evenings.

"Men whom neither merchandise, nor selling, divert from the remembrance of God and steadfastness in prayer and giving alms, who fear a day when hearts and eyes shall be upset; that God may recompense them for the best that they have done, and give them increase of his grace; for God provides whom he pleases without count.

"But those who misbelieve, their works are like the mirage in a plain, the thirsty counts it water till when he comes to it he finds nothing, but he finds that God is with him; and he will

pay him his account, for God is quick to take account.

"Or, like darkness on a deep sea, there covers it a wave above which is a wave, above which is a cloud—darknesses one above the other—when one puts out his hand he can scarcely see it; for he to whom God has given no light, he has no light.

"Hast thou not seen that God—all who are in the heavens and the earth celebrate his praises, and the birds, too, spreading out their wings; each one knows its prayer and its praise, and God knows what they do?

"Hast thou not seen that God drives the clouds, and then reunites them, and then accumulates them? and thou mayest see the rain coming forth from their midst; and he sends down from the sky, mountains with hail thereon, and he makes it fall on whom he pleases; the flashing of his lightning well-nigh goes off with their sight.

"God interchanges the night and the day; verily, in that is the lesson to those endowed with sight." (xxiv, 35–44.)

Mohammed seems to have had no direct knowledge of the Holy Scriptures, and made but one quotation from the Bible. It may be questioned whether he could either read or write. He recognized many preceding prophets, among whom were Adam, Noah, Abraham, Moses, and Jesus.

They were commissioned by God to proclaim new laws and to usher in new dispensations. He believed that all of their writings had been lost except the Pentateuch, the Psalms, and the Gospels, and that these had been so mutilated and falsified that they were abrogated. Having swept the Bible aside, the Koran became the only pure revelation which remained. Mohammed, the greatest prophet, proclaims the final dispensation.

In the later orthodox writings of Islam the doctrines undergo further development. The general judgment is to be preceded by awful signs. Three mighty blasts of the trumpet shall usher in the great and notable day of the Lord. The trial at the bar of God being over, the righteous enter Paradise by the right hand, and the wicked enter hell by the left hand. But all must pass the bridge Al Sirat, which is suspended over the midst of hell, and is finer than a hair, sharper than a sword, and beset with thorns on either side. The good cross easily and swiftly, while the wicked fall and are hurled headlong into the hell beneath.

The bliss of the righteous ever becomes more sensual. "The whole earth will be as one loaf of bread, which God will reach to them like a cake; for meat they will have the ox Balâm and the fish Nûn, the lobes of whose livers will

suffice seventy-seven thousand men. Every believer will have eighty thousand servants, and seventy-two girls of paradise, besides his own former wives, if he should wish for these, and a large tent of pearls, jacinths, and emeralds; three hundred dishes of gold shall be set before each guest at once, and the last morsel will be as grateful as the first. Wine will be permitted, and will flow copiously, without inebriating. The righteous will be clothed in the most precious silks and gold, and will be crowned with crowns of the most resplendent pearls and jewels. . . . Besides the ravishing songs of the angel Israfil and the daughters of paradise, the very trees will, by the rustling of their boughs, the clanging of bells suspended from them, and the clashing of their fruits, which are pearls and emeralds, make sweetest music."

The development of these doctrines need not be more particularly discussed in this general view of the subject.

The Koran was so fragmentary, so many obvious contradictions occurred, and so many chapters were abrogated by the prophet himself in succeeding chapters, that as soon as it was subjected to a critical study, many sects arose. Among these various sects a broad line of distinction separated the heterodox from the orthodox.

Very early in the history of Mohammedanism, several doctors broached heretical views concerning predestination. The nature of God, the obligations of duty, human responsibility, free-will and the proper province of reason, were also fruitful subjects of earnest controversy.

Predestination, as an irresistible, blind fatality, is taught in early Arabic poetry. Zuhair says:

"Fate, to me, is like a stumbling, eyeless camel—
Whom it hits, it kills; whom it misses, lives and grows old."

This stern doctrine is the doctrine of the Koran. There is sometimes, however, a recognition of human freedom, the reconciliation of which with predestination is not attempted. Traditions which are traced to the teaching of Mohammed agree with the Koran. Before birth an angel is commissioned to breathe a living spirit into the man, and is charged in four words "to write down his allotment of good, his moral conduct, his term of life, and whether he is to be one of the miserable or one of the blessed. Therefore, by him beside whom there is no God, any one of you may even conduct himself as do those destined for paradise, until there is only an ell between him and it; and yet the registered decree shall prevent him, so that he shall conduct himself as do those destined for hell, and accord-

MOHAMMEDANS AT WORSHIP.

ingly enter therein; and any one of you may even conduct himself as do those destined for hell, until the distance between him and it is only an ell; and yet the registered decree shall prevent him, so that he shall conduct himself as do those destined for paradise, and accordingly enter therein."

To the quite natural question as to the practical advantage of paying any attention to conduct, the prophet replied: "Whosoever is destined to felicity will set himself to the conduct of the blessed; and whosoever is destined to misery will set himself to the conduct of the miserable." He added: "Work ye, seeing that every one is divinely furthered: as for those destined to felicity, they are furthered to the conduct of the blessed; and as for those destined for misery, they are furthered to the conduct of the miserable." Fate is made to reach all physical, intellectual, and moral life. One tradition says: "God wrote the decrees respecting created things fifty thousand years before he created the heavens and the earth." (Journal of the American Oriental Society, Vol. VII, pp. 106, 123. 126. 145.)

Wasil Ibn Ata was the founder of the school of Separatists or Motazilites. They denied the existence of eternal divine attributes on the ground that, if they be eternal, they can be con-

ceived only as so many separate divinities. They held that man is the efficient and responsible author of his own actions, and will be ultimately rewarded according to merit. They held that it would be absurd for God to command a person to do any thing if at the same time he is unable to do it. God does only what is good. Some maintained that God possessed no ability to choose any thing unrighteous, and others that he can do nothing except what he actually does. Subordinate sects, many of them inspired by the study of the Greek philosophers, multiplied.

Directly opposed to the Motazilites were the Sefations and several co-ordinate sects, who taught that the predestination of God is absolute. Some tried to hold a middle path between predestination and free will. They said: "There is neither compulsion nor free liberty, but the way lies between the two; the power and will being both created by God, though the merit or guilt be imputed to man." One sect of the Sefations conceived God as grossly corporeal, some going even so far as to say that God is "hollow from the crown of the head to the breast, and solid from the breast downward; he also had black curled hair."

Another protest against these stern decrees was that of the "Brothers of Purity," an eclectic

school of Basea on the Euphrates. "Of evil they perhaps wisely forbore to attempt a philosophical solution; deriving it neither from matter nor from mind, but recognizing its actual partition of animals, souls, and spirits with good; while the body is discerned to be for some a prison, for others a pathway of light. Yet in this world of finiteness, of birth and death, every soul is under severe limits; which, however, do not forbid it to find its way to bliss, especially as aided by prophetic men and by messages from higher spheres. The future has its heaven and hell, and its judgment-day, when the All-soul shall weigh all conduct in real and impartial scales. . . . That which gives the Brothers the most interest for us, however, is the supreme place which they accorded to the ethical element. Men have diverse powers and limitations, both in their faculties for reaching truth and in their outward means of cultivating what they have; but there was no difference as to the claim of brotherhood among them: one heart and one aim was the motto of the whole movement, while envy and ill-will were absolutely renounced. Moral gifts were esteemed higher than intellectual; and religious insight and trust, strength of soul through the disciplines of sacrifice and mastery of the senses, were highest of all. Faith without works, knowledge

without doing, were vain." (Johnson: Oriental Religions, Persia, pp. 663–665.)

The Ismaïli, a powerful branch of the Shiites, sprang up in the ninth century. They engaged in missionary effort with zeal, taught with subtlety, formed secret organizations into which through nine degrees of advancement, applicants were conducted to the full embracement of Ismailism, and extended widely and rapidly their power and influence. Many Neo-Platonic ideas are evident in their speculations. They spiritualized and allegorized the Koran till scripture and revelation, and prophet and prayer, and judgment and retributions, and angels and God disappeared together, and there were left but rank atheism and materialism. The Karmathians, the most important sect, gained great power, and remnants of the sect may still be found in Hasa, their former stronghold.

The apotheosis of Mohammed was completed soon after his death. His dying words had been: "By the Lord, verily no man can lay hold of me on any matter. I have made nothing lawful except what God hath made lawful, nor permitted any thing which he hath in his book forbidden." The power of his personality had been most commanding. Traditions gathered fast about his name. He was worshiped as God. The

Sunnites held to the inexhaustible volume of traditions, which were studied by a vast multitude of devoted scholars. The Omeyyad caliphs had excluded Ali, the son-in-law of Mohammed, from the caliphate. Ali died a martyr to the treachery of his companions at Kerbela, and was raised to the position of a god. Especially in Persia the name of Ali was the all-powerful symbol of the national faith, and the principal sects were Aliite, or Shiite, in distinction from the Sunnite sects of the West. The Aliites overthrew their Syrian enemies and set up the Abbaside dynasty, and quite effectually effaced the primitive faith. Hosein, the son of Ali, was in turn made an incarnation of God, and Mohammedanism has luxuriated in a multitude of divine Imams of every sect.

An important sect of mystics called Sufites, characterized by philosophical speculations, monasticism, and pantheism, was founded by a woman in the first century of the Hegira.

Only the Sunnite sects can be called strictly orthodox. There are four schools, which agree in dogma while they are devoted to different systems of jurisprudence, derived from decisions of doctors, traditions assigned to the prophet, and logical deductions. These schools are named from their founders, whose digests of law have not been superseded, but remain as they were left.

Abu Hanifa, the founder of the Hanifites, was born in the eightieth year of the Hegira. He refused to be made judge, excusing himself by saying that he was unfit for the office. Upon being asked the reason, he replied: "If I speak the truth, I am unfit; but if I tell a lie, a liar is not fit to be a judge." For this refusal he was cast into prison in Bagdad, where he died. During his imprisonment he is said to have read the Koran seven thousand times. This sect now prevails among the Turks and Tartars.

Malik, the founder of the Malikites, was born in about the ninetieth year of the Hegira. Being asked his opinion as to forty-eight questions, his answer to thirty-two of them was that he did not know. It is the mark of a great man frankly to confess his ignorance. His sect prevails in Barbary, and other parts of Africa.

Al Shafii, the founder of the Shafiites, was born at Gaza or Ascalon, on the same day, it is said, on which Abu Hanifa died. Being once asked his opinion, he remained silent, and when the reason of his silence was demanded, he replied: "I am considering first whether it is better to speak or to hold my tongue." His followers are now confined chiefly to Arabia and Persia, though a few are to be met with elsewhere.

Ibn Hanbal, the founder of the Hanbalites, was born in the one hundred and sixty-fourth year of the Hegira. When he died, eight hundred thousand men and sixty thousand women followed him to the grave, and on the day of his death, no less than twenty thousand Christians, Jews, and Magians embraced the Mohammedan faith. This once powerful sect is now confined within the limits of Arabia.

Many impostors have appeared in Mohammedanism. During the life-time of the prophet, Mosaylima was a powerful rival. He possessed great influence even before Mohammed proclaimed his prophetic office. He is related to have sent to the Meccan prophet this message: "Mosaylima, the Apostle of God, to Mohammed, the Apostle of God. Now let the earth be half mine and half thine." Mohammed made the vigorous reply: "From Mohammed, the Apostle of God, to Mosaylima, the liar. The earth is God's; he giveth the same for inheritance to such of his servants as he pleases, and the happy issue shall attend those that fear him." It is quite certain, however, that Mohammed made large concessions to his rival, and it is said that he secretly nominated him for his successor, in order to secure the allegiance of one who would have been a dangerous foe. After the death of the prophet,

Mosaylima was defeated in battle, and slain by the conqueror Khalid.

Baba was a pseudo-prophet, who appeared in Natolia in A. D. 1260, and, meeting with immense success among the Turkomans, soon stood at the head of an army of a million men. Their war-cry was: "God is God, and Baba—not Mohammed—is his prophet." The combined armies of Christians and Mohammedans defeated him, and he was beheaded by an executioner.

Seyed Mohammed Ali, born at Shiraz about A. D. 1824, was the founder of Babism, one of the schools of Sufism directed to a more practical channel. "The simplicity and elevation of the ethical part of the Bab's system, united to the charm of his manner and the eloquence of his discourse, rapidly gained fresh proselytes." Among the most distinguished was a woman of surpassing loveliness, called, in admiration, "Crown of Gold," or, more frequently, "Consolation of the Eyes," *Zerryn Taj*, and *Gourred-Oul-Ayn*. "The morality of the sect is pure and cheerful, and it manifests an important advance upon all previous Oriental systems in its treatment of women. Polygamy and concubinage are forbidden, the veil is disused, and the equality of the sexes so thoroughly recognized that one at least of the nineteen sovereign

prophets must always be a female. The other chief precepts of Babism inculcate hospitality, charity, and generous living, tempered by abstinence from intoxicating liquors and drugs. Asceticism is entirely discountenanced, and mendicancy, being regarded as a form of it, is strictly forbidden."

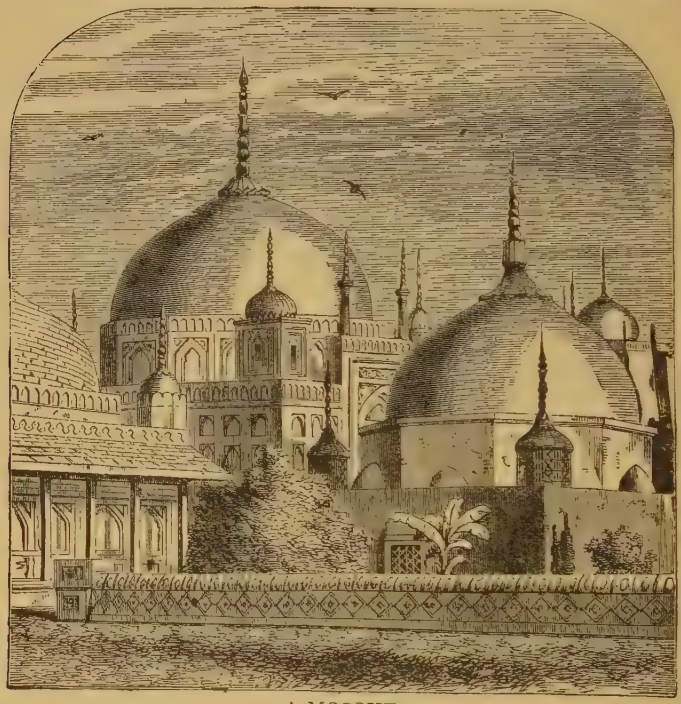
These armies of innumerable opposing sects furnish all shades of skepticism, doubt, indifference, belief, and fanaticism concerning the eternity of the Koran, the divine attributes, predestination, and free will. Hence literary battles, subtle arguments, endless discussions, bloody persecutions, and destructive wars. But the fatalism of the prophet was not broken, but remains still, after so many centuries, stern and relentless.

Friday is the special day of Mohammedan worship. This, among the orthodox, consists of simple purifications and prayers, with an occasional sermon. The faithful remove the shoes on entering the mosque, carry them sole to sole in the left hand, and are careful to place the right foot first over the threshold. They seat themselves in rows, on matting spread on the floor, facing the niche which looks towards Mecca—their shoes on the floor before them—and maintain the greatest solemnity.

The peculiarities of the worship of the nu-

merous sects and sub-sects, and their many extravagancies, need not be detailed.

The architecture of the Mohammedan mosques is generally borrowed from the style of the vari-

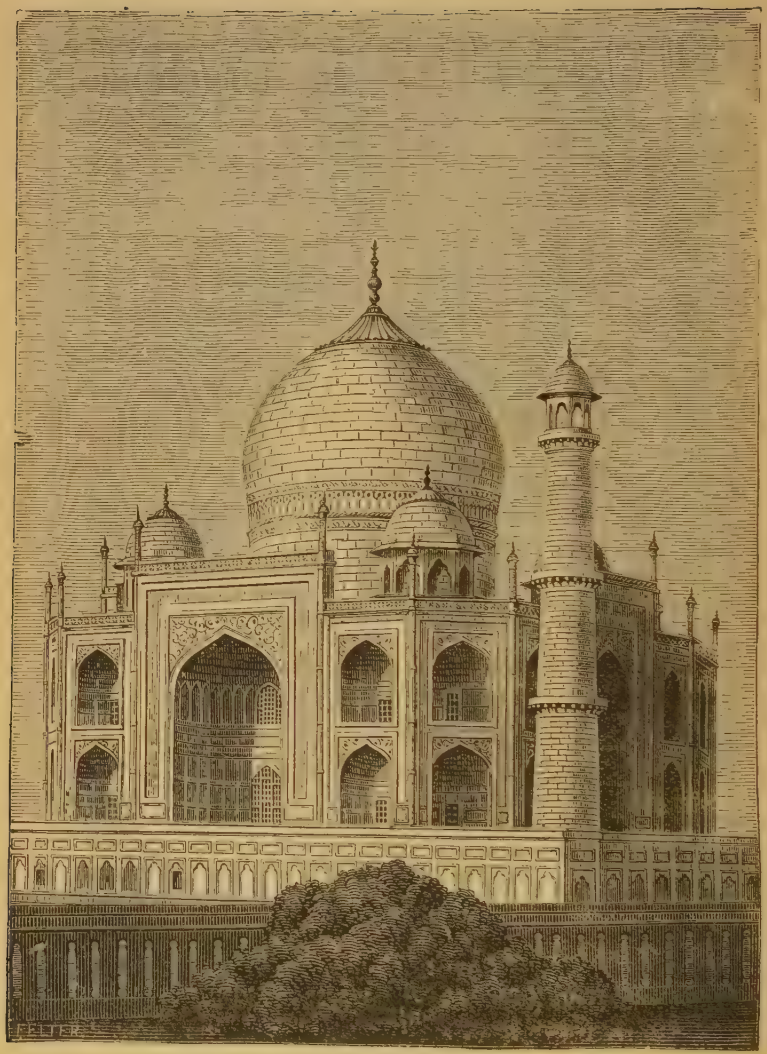


A MOSQUE.

ous nations who adopted the Muslim faith. Several features, however, are common to all. Such are the domes, the arabesque work, the sacred texts inscribed upon the walls, and the absence of all images.

The mosque of St. Sophia, at Constantinople—once a Christian cathedral—is one of the most magnificent structures. The Pearl Mosque of Delhi, must also be mentioned in the same connection. Bishop Heber says : "This spotless sanctuary, showing such a pure spirit of adoration, made me, a Christian, feel humbled, when I considered that no architect of our religion had ever been able to produce any thing equal to this temple of Allah." Here a most sacred relic is preserved—*a hair from the prophet's beard.* But perhaps the most famous structure of the world is the Taj Mahal.

"The Taj is a mausoleum, built by the Great Mogul, Shah Jehan, over his beautiful empress. It is situated in the midst of a garden of vast extent and beauty, three miles from Agra. The entrance to the garden is through the gateway here shown. This superb entrance is of red sandstone, inlaid with ornaments and with texts from the Koran in white marble, and is itself a palace, both as regards its magnitude and its decoration. The lofty walls that surround the garden are of the same material, having arched colonnades running around the interior, and giving an air of magnificence to the whole inclosure. The garden is laid out with rich taste. Its paths are paved with slabs of freestone, arranged in



THE TAJ MAHAL.

fanciful devices. Noble trees, affording a delightful shade and pleasant walks, even in the middle of the day, are planted in sufficient number through the various spaces, while the fruit-trees, with the graceful palm, the banyan, and the feathery bamboo, mingle their foliage, and are ornamented by the sweet-scented tamarind and by flowers of the loveliest hue, which bloom in profusion around.

"It is difficult to determine whether the exterior or the interior is the most fascinating; each has its own matchless claim, and each is perfect in its loveliness. Externally, the best times to see the Taj, are by sunrise or by moonlight. The midday sun shining upon its polished surface is too brilliant for the eye to bear with satisfaction. For a position from whence to view it, the gallery on the top of the entrance-gate inside is decidedly the best point of observation. An hour before the sun rises you may see persons taking their places in that gallery, and there, elevated about sixty feet, they wait for the opening day, and the effect produced is thus well described: 'The gray light of morning had not yet appeared when we reached the Taj and made our way up to the top of the gate, to look upon it as it gradually grew into shape and form at the bidding of the rising sun. The moon had just

hidden her face beneath the western horizon, and the darkness was at its deepest, presaging the approaching break of day. We looked down upon the immense inclosure crowded with trees mingled together in one indistinguishable mass, gently surging and moaning in the night-breeze. Above rose, apparently in the distance, a huge gray-blue mass, without shape or form, which rested like a cloud on the gloomy sea of foliage. Soon a faint glimmer appeared in the eastern horizon; as the darkness fled away before its gradually increasing power, the cloud changed first to a light blue, and then developed into shape and proportion; and the minarets and the cupolas and dome defined themselves in clearer lines upon the still dark sky beyond. Soon the first rosy tint of the dawn appeared, and, as if by magic, the whole assumed a roseate hue, which increased as the sun made its appearance, and the Taj stood before us, dazzingly brilliant in the purest white, absolutely perfect in its fairy proportions. It is impossible to describe it. I had heard of perfection of outline and of graceful symmetry of proportion, but never realized the true meaning of the words until the morning when I watched the Taj burst into loveliness at the touch of the sun's magic wand.'

"Under the softened light of the moon the

beautiful structure develops fresh beauties. The dazzling effect has ceased, and you gaze upon every part of it as it appears bathed in a soft amber light that seems to enter your own soul, and impart its peace and serenity till you wonder that outside these walls there can be a world of sin, and strife, and sorrow. You are conscious of abandoning yourself to the delightful, if brief, enjoyment of that poetic and mental peace which the charming scene was designed to produce upon the beholder.

"Let us now enter the wonderful shrine itself, and gaze upon its internal beauty. Before entering the central hall we descend to the vault below, where the real sarcophagi are, in which lie the remains of the emperor and empress. Her tomb occupies the very center, and his is by her side. The light is made to fall directly upon her tomb, which is of white marble and beautifully decorated. But the especial splendor is reserved for the tombs in the rotunda above, directly over these, and which, as it were, officially represent them.

"We ascend to them, and stand amid a scene of architectural glory which has no equal on earth. Above us rises the lofty dome, far up into the dim distance. The floor on which we tread is of polished marble and jasper, ornamented with

a wainscoting of sculptured marble tablets, inlaid with flowers formed of precious stones. Around are windows or screens of marble filigree, richly wrought in various patterns, which admit a faint and delicate illumination—what ritualists would love to call 'a dim, religious light'—into the gorgeous apartment. In the center are the two tombs, surrounded by a magnificent octagonal screen about six feet high, with doors on the sides. The open tracery in this white marble screen is wrought into beautiful flowers, such as lilies and irises, and the borders of the screen are inlaid with precious stones, representing flowers, executed with such wonderful perfection that the forms wave as in nature, and the hues and shades of the stems, leaves, and flowers appear as real almost as the beauties which they represent.

"These ornamental designs are so carefully and exquisitely executed that several of the flowers have as many as eighty different stones entering into their composition, all polished uniform with the marble, into which they are so delicately inserted that you can hardly trace their joinings. They seem as though they had grown there, instead of being separately prepared and placed in their positions by the hands of the 'cunning workman,' who designed and executed this imperishable and magnificent memorial of human love.

"But the richest work of all is on the cenotaph of the empress within the screen. Upon her tomb—according to universal Mohammedan usage—is a slate or tablet of marble, while on the emperor's is a small box representing a penholder. These always distinguish a man's or a woman's grave among these people; the idea being that a woman's heart is a tablet on which lordly man can write whatever pleases him best. And this mark of feminine inferiority was not spared even the beloved occupant of the Taj Mahal.

"But her tomb; how beautiful! The snow-white marble is inlaid with flowers so delicately formed that they look like embroidery on white satin, so exquisitely is the mosaic executed in carnelian, blood-stone, agates, jasper, turquois, lapis lazuli, and other precious stones. Thirty-five different specimens of carnelian are employed in forming a single leaf of carnation; and in one flower, not larger than a silver dollar, as many as twenty-three different stones can be counted. Yet these are but specimens of the beauties that are spread in unparalleled profusion over this entire chamber. Indeed, Long asserts that he found one flower upon her tomb to be composed of no less than three hundred different stones.

"Her name, and date of death, with her virtuous qualities, are recorded in the same costly

manner, in gems of Arabic—the sacred language of the Mohammedans—on the side of her tomb. There are other inscriptions upon it, which we will hereafter refer to when we come to examine who this lady was that was thus honored in death beyond all her sex." (Butler: The Land of the Veda, pp. 133–139.)

Many writers who have attempted a description of this marvelous structure, have agreed that the half could not be told.

The three buildings which we have named may be considered the architectural glories of the Mohammedan faith.

No race has been discovered without religion. We are aware that a different opinion has been expressed, but this is a subject upon which certain authorities sometimes pronounce opinions which they have formed from most unsatisfactory information. Further investigation, where the information obtained has been sufficiently full and clear to justify the expression of any conviction at all upon the subject, has shown that none of the races under discussion can be called religionless. The religious instinct is as universal as humanity. We mean by religion some apprehension of the Infinite, the Unseen,

the apprehension of some spiritual Power or powers to which man is, or supposes himself to be, related, upon which he is in some way dependent, and which modifies his life by leading to worship, prayer, sacrifice, rites, ceremonies, creeds. We do not offer this as a definition of religion.

God's law extends its sway over all men. Those who have no written law "are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. ii, 14, 15.) So every man in the world is without excuse. His responsibility measures up to the full brilliancy of the light which God has given.

God's Word is given to all men of all nations and times. Whether that Word be written on the fleshly tablets of the heart, on the conscience, on tables of stone, or on the broad star-gemmed page of the blue sky; whether written in the volumes of God's providence revealed in history, in the grandeurs and sublimities of natural scenery, in the inspired strains of the world's poetry, in the masterpieces of sculpture, on the artist's canvas, on the human face divine, or on the celestial form of archangel;

whether that Word be heard in the song of bird, the hum of bee, the murmur of brook, the whisper of breeze, the roar of ocean, the howl of storm, the crash of falling timber, the blast of trumpet, the clang of cymbal, the tramp of heavy feet, the sob of sorrow, the moan of pain, the roll of organ, the voice of man, or the music of angelic choir; whether that Word be symbolized by bruised reed, smoking flax, white lily, field of grain, everlasting mountain, ripe harvest, luxuriant foliage, autumnal splendor, or rainbow of rich encolorings,—that Word, as it is God's Word, is the word of truth, and when it comes to us we should bow in reverence, and worship and obey. Truth is always and everywhere God's truth. If, then, a truth has ever been written in any age, or anywhere on this broad earth, it is a revelation, and has proceeded from a soul enjoying at least some share of divine illumination.

True worshipers of God have lived in all ages, and are to be found in all nations and religions. "In every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts x, 35.) There is, doubtless, somewhat of truth in the very poorest and beggarliest religion in the world. There are false religions, emphatically false; but no religion is

all a lie, a sham, and a fraud. There is great darkness in heathen lands, but the darkness is not total. Paul recognizes this fact when he says that God "hath made of one blood all nations for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he is not far from every one of us." (Acts xvii, 26, 27.)

Pure teachings are to be found in the sacred books of all nations. God hath, "at sundry times and in divers manners, spoken in time past unto the fathers." (Heb. i, 1.) The sacred books contain the purest moral precepts and the wisest practical advice. It were possible to select from these ancient writings nearly all the moral precepts of the Bible. They enforce duties to parents, to brothers and sisters, to husband and wife, to more distant relatives, to friends, to country, to religious society, and to God. They care for the poor, the aged, the stranger, the orphan, the widow, and the sick. They proclaim kindness to animals, tender regard for the dead, unselfishness, honor, honesty, purity, truthfulness, humility, diligence, frugality, and all similar virtues. They teach the doctrines of creation, sin, moral responsibility,

prayer, incarnation, vicarious sacrifice, repentance, forgiveness, a general judgment, future retributions, the resurrection of the dead, and everlasting life. All this may be gathered, though frequently distorted, and from a mass of rubbish, sometimes false, sometimes frivolous, sometimes impure, and sometimes preposterous.

The superior excellencies of the Bible are evident. It contains moral and religious truth unmixed with error. There are errors of interpretation, but the soul loyal to truth shall know of the doctrine. We may rely upon what the Bible says upon such high themes as God, creation, immortality, a future life—the vastest, most momentous, most practical of all possible questions. The philosophy of this book is the most original, its claims the most startling, its aims the highest. Cull the fairest flowers in the sacred books of the East, and you will not weave a more glorious wreath than the Sermon on the Mount. Condense the best sayings into one; it will not equal in value and brilliancy the Golden Rule of Jesus. He who receives Jesus, "The Truth," will find the pursuit of truth everlasting discovery and conquest, everlasting bliss and glory.

The Bible presents the most searching analysis of the human heart, and assigns its true

dignity to life. We are "co-workers together with God," and no one kind of labor is higher than another, if all is consecrated. If we toil with our hands, or plan, or distribute charities, or study, or speak, or pray, or meditate in our hearts, or breathe our hopes and fears, our joys and sorrows, our faith and love—our outward actions or inward tempers, all our activities of body and brain and heart—this is work according to God's great plan. Life is to continue, and this continuance is expressed by that ponderous, mighty word—we can not measure it, we can not weigh it—ETERNITY!

The Bible is the highest possible revelation; not merely the highest hitherto given to man, but the *highest possible*. There can be no higher author of a revelation than the Supreme God, no truer friend than his Son, and no brighter home than heaven. There are no higher motives to which to appeal than those drawn from hope of heaven, fear of hell, duty to God, and his matchless love. There can be no higher end than salvation and purification, priesthood and kingship, and heirship to the inheritance of "all things;" and no higher happiness than fullness of joy at God's right hand, and pleasures in his presence for evermore.

The Bible gives a more enlarged view of the

divine paternity and of human brotherhood. It gathers all peoples into one family, with one Father. Woman is exalted in this book as she is exalted in no other. A community of spiritual interests binds all men together in a native bond of brotherhood. All hearts are made to beat as one.

The Bible presents perfect ideals. The God of the Bible is perfect in all his attributes. "The law of the Lord is perfect." An ideally perfect society is portrayed. There is presented a perfect character in Christ Jesus—spotless, sinless. Other beings may be holy, he is Holiness; other beings may be true, he is Truth; other intelligences may be wise, he is Wisdom; other characters may be beautiful, he is Beauty; other objects may be resplendent, he is Light; other beings may be affectionate, he is Love. He shows the greatness of the divine love, the exceeding sinfulness and deadliness of sin, the majesty of the divine law, the value of the human soul, the duty of obedience to God, the glory of self-sacrifice, and the way to the heavenly kingdom.

We prize the world's sacred writings, and make them our constant study; but we place the Bible infinitely high above them all, and hesitate not to crown this precious volume—KING!

INDEX

ABBASIDE dynasty, 473.
Abd Allah, 428.
Abd al Muttalib, 428.
Abraham, 425, 427.
Absorption, not annihilation, 266, 267.
Abstract contemplation, checked, 253, 254.
Abu Bekr, 432; collects the chapters of the Koran, 445.
Abu Hanifa, 474.
Abu Laheb, 434, 435.
Abu Talib, 428, 432, 434; death, 435; friendship for Mohammed, 433.
Achyuta, 241.
Act of Renunciation, 13, 14.
Adam, 98.
Adam's Peak, 98.
Aden, 416; first settlement of the Arabians, 418.
Adevism, 259.
Aditi, 236, 242, 258, 309; the unbound, 260.
Adityas, 309; described, 260, 261; supplicated, 261.
Agastya, 355.
Agni, 328, 329; benefits he bestows, 228; character, 226–228; drives away evil spirits, 227; epithets, 227; god of fire, 227; lover of Ushas, 232; with Soma, begotten in sacrifices, 308.
Agriculture, 395.
Ahavaniya, 311.
Ahi, 213.
Ahriman, 383, 386, 398.
Ahuramazda, 388; character, 388, 389; created the worlds, 39; names, 388.
Ahuramazdao, 388.
Ahuras, 388.
Aitareya, 205.
Aitareya-Aranyaka, 273.
Aitareya-Brahmana, 313.
Alabaster, 17.
Ali, 432.
Aliite, 473.
Allah, 425.
Allat, 434.
Al Sirat, 465.
Altai, 197.
Altar of Earth, 185.
Altar of Heaven, 181; ceremonies, 182–184; description, 181, 182; sacrifices and offerings, 182.
Alyssians, 421.
Amalekites, 427.
Amarivati, 11.
Ambapali, invites Buddha to a meal, 32, 33; present to Buddha, 33.
Ambika, 349.
American Oriental Society, 469.
Ameritâd, 390.
Ameshaspentas, 390.
Amesha-Spentas, 401.
Aminah, 428.
Analects, 135, 141, 143–146, 149–153, 155–159, 161–163, 169.
Ananda, comforted by Buddha, 43; converted, 34; the John of Buddhism, 42.
Anuraddha, 44
Anuraddha-pura, 93.
Ancestors, temple of, 169.
Ancestral worship in China, 169, 170; most ancient, 192, 193; sacrifices with dancing, 170.
Angiras, 384, 385.
Angra, 384.
Angro Mainyu, 386.
Angro-mainyush, 383, 389–391.
Animal life, sacred, 367.

Animals, kindness to, 327.
Anniversaries observed in Buddhism, 78.
Ansa, 261.
Anquetil-Duperron, 376.
Apastamba, 284, 289, 290, 302, 321, 322.
Appeals, 177.
Apsarases, 332.
Arabia, 415; antiquities, 423, 424; ready for a reformer, 442, 443; stone circles, 423, 424; traditions, 442.
Arabians, 418; first settlement, 418; old religion degenerated, 426.
Arabic language, poems, 423; the purest, 420; the standard, 444.
Arabs, the number of the settled, 419; belief in a future life, 425; belief in spirits, 424; character, 419, 420; education, 420; idols, 425; primitive worship, 424; sects, 419; tolerate all religions except Christianity, 419.
Aranyaka, 205.
Arahatship, 49, 55, 73.
Aranyani, goddess of forest solitudes, 250; hymn to, 250, 251.
Ardâ-Viraf, 398.
Ardebehisht Yasht, 402.
Arjuna, 241.
Armaiti, 392.
Armenian mountains, 197.
Artaxerxes, 398.
Arvand, 198
Aryaman, 261.
Aryan race, old home, 197, 199; primitive condition, 200–202.
Asankeyya, length of, 11.
Ashavahishta, 390.
Asia Minor, 197.
Asoka, 54, 93; a great builder, 79.
Asuras, 383, 242, 309, 282.
Âsurî, 383.
Asvins, 233; character, 237; origin, 237.
Âtharva, 385.
Atharvans, 385.
Atharvasiras Upanishad, 221.
Atharva-Veda, 204, 331, 243, 244, 249.
Atigurus, 359.
Atman, 271.
Austerities, give immortality to the gods, 208; power of, 244.
Avalokesvara, 74.
Avesta, 377, 378; translations into Pahlavi, 378.
Avyar, her moral precepts, 291.
Ayesha, 437.

BABA, 476.
Babism, 476; morals of, 476, 477.
Bactriana, 200.
Balkh, 199.
Bambu-grove presented to Buddha, 29.
Banjaris, 353.
Barsom, 397.
Barth, 311, 350, 353, 363.
Basava, 355.
Beal, 70.
Bedouin, 418, 419; character, 419.
Behistun inscriptions, 374.
Being itself, 269, 270.
Benares, 28, 34, 37, 46, 357; a sacred city, 366.
Bhaga, 222, 232, 261.
Bhagavadgita, 252, 346; estimate of worship, 253.
Bhagavata Purana, 223.
Bhairava, 349.
Bharavi, 350.
Bhava, 348.
Bhrigu, 360, 361.
Bhutas, 349, 362, 363.
Bible, its truth, 4; analysis, 4; revelation, 4; view of divine paternity and human brotherhood, 4; motives appealed to, 4; King, 4.
Bigandet, Bishop, 98.
Bimbisara, King of Rajagaha, converted, 29.
Births, noble worth nothing, 62; supernatural, 177.
Bodhissat of Buddha, begs from door to door, 23; celestial Bodhissats, 75; character, 17, 18, 37; defined, 72; determines to renounce the world, 49; fasts, 23; instructed by Brahmans, 23; numerous Bodhissats, 73.
Bodhissatship, 73.
Bolar Mountains, 197.
"Book of Poetry," 153.
"Book of Rewards and Punishments," 122.
"Book of the Great Decease," 41.
Borj, 198.

Bo-tree, 25, 73.
Brahma, 44, 253, 265, 318, 335, 336; his world the highest bliss of all, 269; sleep of, 334; the abstract, 263; the only true existence, 338, 339, 341; worships Krishna, 241.
Brahmadatta, 3.
Brahma-day, 328, 334, 335.
Brahmana, 204; what constitutes a true, 69.
Brahmanas, object of the, 206.
Brahmanaspati, 261, 265, 266, 320; character, 246; the god of prayer, 244.
Brahmanism, the early not idolatrous, 311.
Brahmans, allowed several wives, 289; bound by caste, 284; claims, 280, 282; grades of excellence, 281; not originally a caste, 282, 283; origin, 276; protests against, 283; ridiculed, 286, 287; special studies, 283; the true, 284.
Brahmapootra, 198, 367.
Brahma-year, 335.
Brihadratha hymns, 264.
Brihaspati, 239, 244.
"Brothers of Purity," 470–472.
Buddha, address to his disciples, 28; arrives at Pava, 42; as a student, 11; as Sumedha makes a bridge for the Dipankara Buddha, 12, 13; attains Buddhahood, 27; birth followed by omens, 19; Burmese life of, 98; comforts Ananda, 43; conceived, 18; converts Bimbisara, 29; cuts his hair, 23; disciples, 28, 29; described, 101, 102; Dipankara Buddha prophesied his coming, 12, 14, 17; doubts, 27, 28; early teaching, 47; eloquence, 39, 40; entertained by Kunda, 42; foot of, 96–100; forms a society, 47; fortune left him, 11, 12; funeral, 45; goes to Benares, 28; goes to Rajagaha, 29; goes to Kusinara, 42; his future predicted by sixty-four Brahmans, 18; honored by Sala-trees scattering flowers, 42, 43; in the Service Hall in Vesali, 40; last words, 44; leaves home, 21, 22; legends, 71; life, 71; life has no beginning, 11; Moggallana, 29; name, 20; persecuted, 34; personal character, 50; preaches in the Valley of the Ganges, 33, 34; preaches the "Jewels of the Law," 40, 41; presented with a Bambu-grove, 29; proclamation, 18; prophecies, 14, 15; provides for his departure, 50; receives a visit from Ambapali, 32; relics, 45; sacrifices of, 17; sits under the Bo-tree, 25; society, 46; speaks of farming, 30, 31; Subhaddha, 43, 44; system, 47; tempted by Mara, 22; the historic, 46; the third named Suruci, 16; to save the world, 72; wise decision, 34–36.
Buddhism, 189, 191, 283; banished from India, 54; compared with Christianity, 76, 77, 101–107; compared with Confucianism, 107; contest with Brahmanism, 283; essential doctrines, 54; its buildings, 79; its hell, 104; modern, 71; no future life, 56, 57; no god, 101; rewards and punishments, 104.
"Buddhist Birth Stories," 18, 51.
Buddhist hell, 104; easily delivered from, 104.
Buddhist teachers in Northern India, 72.
Buddhists, the early, 49; living, 75.
Buddhist virtues, 55.
Buildings connected with Buddhism, 79.
Bundahish, 405, 406, 408.
Burmah, 409; king of, 81.
Burmese Life of Buddha, 98.
Burnouf, Eugene, 377.
Butler, William, 486.

CABUL, 202.
Caitanya, 360.
Calamities, punishments for sin, 170, 171.
Caldwell, 356.
Calcutta,
Canarese, 355.
Canon of Buddhism, the Southern, 54; moral precepts, 60–70.
Carlyle, Thomas, 112, 142, 143, 441, 445.
Caspian, 197.
Castes, 275; bind all alike, 284; checks upon, 286; duties, 281, 285, 286;

mixed, 279, 280; not in the ancient Vedas, 275; of professions and trades, 283; rise of, 275, 276, 278; said to come from Brahma, 280, 281; the father of all is Manu, 282.
Cauvery, 367.
Celibacy, Buddhist rule, 75.
"Centum of Wisdom," 355.
Ceylon, 46, 93.
Chakra, 96.
Chang Tao-ling, 121; the head of modern Taoism, 121, 122.
Channa, the charioteer of Buddha, 21; dismissed, 23.
Chapter House, the most ancient, 94; creed, 94–96.
Character, abides, 295; belongs to the inner life, 153; better than reputation, 152; its personal value, 151, 152; power of, 160.
Chichchika, a bird, 250.
China, 72; an empire of industry, 148.
Chinese, a literary people, 178, 179; discoveries and inventions, 133; language, 133; superstitions, 176, 177; true Confucianists, 139; work, 133.
"Chinese Buddhism," 92, 101, 106.
Chinvad bridge, 401, 402.
Choice sayings from the classics, 172, 173.
Chow, court of, 135.
Chow dynasty, 134.
Christianity in Arabia, 425, 426.
Chitragupta, 332.
Chow Khoon Sâh, 84.
Chung-ne, 145.
Chung-too, 136.
Cicero, 165.
"Circle," length of, 11.
"City of Delight," 18.
Classics, purity of, 178.
Codes, legislative, 295; of Yajnavalkya, 294; purity of morals, 296; struggle of two principles, 295, 296.
"Comparative Grammar of the Dravidian, or South African Family of Languages," 356.
Competitive examinations in China, 179, 180.
Confucius, 107; an ideal scholar, 177, 178; an original man, 143; a patron of poetry, 175; appointed chief magistrate of Chung-too, 136; approximates to the Golden Rule, 157, 158; attention to small things, 153, 154; begins to teach, 134, 135; birth, 133, 134; character, 141–143; condensed sayings, 156; deals honestly with himself, 152; death, 138; death of his mother, 135; defines "a complete man," 155, 156; definitions, 151; did not teach immortality, 169; disinterested virtue, 159, 160; esteemed by his disciples, 145–147; founder of the literary class, 177, 178; goes to Ts'e, 136; goes to Wei, 137; harmony of the universe, 167; his father, 134; influence, 139; introduced to the court of Chew, 135; literary labors, 137; love of virtue, 152; maintained sanctity of conscience, 151; marriage, 134; meets Lao-tse, 135, 136; modesty, 144; music, 135; noble ancestry, 134; no patience with conceit, 155; offices held, 134, 136; perseverance, 155; personal appearance, 139; personal habits and peculiarities, 139–141; philosophy developed by his disciples, 166; pilgrimages to his tomb, 138; political maxims, 160, 161; poor, 134; practical in teaching, 166; recognizes his mission, 135; reforms the manners, 136; reliance on heaven, 144, 145; religion and philosophy, 166; returns to Loo, 136; reverence to parents, 165, 166; sacrifices, 138, 139; sacrifices to heaven and earth, 169; sacrifices to the dead, 169; studies music, 135; teaches about oppressive government, 136; teaches not of a personal God, 168; teaches propriety, 141; temple erected to his memory, 138, 139, 185; testimony concerning himself, 143, 144; the equal of Heaven, 146; the friend of industry, 148; the value of personal character, 151, 152; unity of the all, 166, 167; virtue has the right to rule, 164, 165; wanderings, 137.
Confucianism, 188, 189: doctrines now held only in theory, 191.
Conscience, sanctity of, 151.

Conservatism in China, 167.
Constantine, the, of Buddhism, 93.
Cows, sacred, 364, 367.
Creation by Ahuramazda, 392.
"Cross and Dragon," 192.
Ctesias, 375.
Cunningham, Major, 87.
Cyrus, 374.

DADISTAN-I DINIK, 394, 404, 405, 409.
Daêvas defeated, 397.
Dakhma, 395, 396.
Daksha, 222, 261.
Dakshinagarin, 354.
Dancing, at worship, 184.
Darmesteter, 377.
Dasaratha, 240.
Dasyus, 214.
Davids, 78, 18, 49, 51, 59.
Davies, 345, 352.
Dead, disposition of the, by the Parsis, 395, 396.
"Decline and Fall of the Roman Empire," 445.
Deep speculations, 337.
Definitions, 151.
Delhi, 479.
Delai Lama, head of the Buddhist Church, 75.
Deinon, 375.
Deity, incarnate in animals, 327; in Persia, 261; in the Bhagavadgita, 252; parentage of each deity, 315; spiritual deities degraded, 261; unity of, 315.
Destiny, 91.
Delian Apollo, shrines of, 82.
Deuce, 258.
Devi, 479.
Devotee, early life must be active, 293, 294; rules of the, 62–64; the ideal, 293.
Dhammapada, 65–69.
Diana, temple of, at Ephesus, 82.
Diogenes Laertes, 375.
Disciples of Confucius, esteem for their master, 154–157; love for their master, 147.
Diti, 261.
Divination, 176; by Khî plant, 176; by tortoise-shell, 176.
"Doctrine of the Mean," 147, 163, 169, 154, 155, 157–159.
"Dome of the World," 199.
Domestic relations, names of, 201.
Dragon, 88, 90, 91.
Draupadi, 362.
Druids, 276.
Drûjô-nmâna, 402.
Drunkard, punished with death, 174.
Dualism, Zoroastrian, 390.
Duke Gae, 138.
Duke Ting, 137.
Durga, 349.
Duties of modern Parsis, 410.
Dutt, 367.
Duty of parents, 165.
Dvaparayuga, 334.
"Dwelling-Place of Snow," 199.
Dyaus, 232; in Vedic times, 258; struggle with Indra, 258, 259.
Dyaus and Prithivi, 209.
Dyaushpita, 258.
Dyavaprithivi, 257, 258.
Dyu-patar, 258.

EARNESTNESS, value of, 66.
Edkins, 92, 101, 106, 128, 130, 187, 191.
Education in China, 178; competitive examinations, 179, 180; the road to public office, 179.
Emerald Idol, temple of, 81; description, 83-86.
Emperor of China, high priest, 183; worships at the altar of Heaven, 182.
"Encyclopædia Britannica," 280.
Erotic mysticism, 360.
Ethical distinctions, 102.
Everlasting retributions taught by Zoroaster, 399.
Example, power of, 162, 163.
Ezekiel, 373, 374.

FABLES, Hindoo book of, 326.
Fair, near Mecca, 422, 423.
Faith, 359.
Faith, reason, and works, their relations, 51.
Family relationships in heaven, 330, 331.
Fate, 57, 91, 102, 306, 307; fate and freedom, 306.
Fatalism, Hindoo, blind and unrighteous, 304, of right and wrong, 304.
Fausböll, 18.

Feng-shui, 87.
Festivals, in China, 78; in India, 366; in Persia, 409.
Fetiches, 364; in Arabia, 426.
Fichte, 304.
Ficus religiosa, 93.
Fihr, clan of, 422.
Filial piety, 90.
Fire, divinity of, 316.
First Buddhist Council, 54.
Five duties of a Muslim, 447.
Five places where the earth feels most happy and most grieved, 396.
Foundation of the kingdom of righteousness, 62.
Fravardin-Yasht, 395.
Frohars, 391.
Future life, doctrine of, in the Veda, 328, 329; none for the Buddhist, 56, 57; Zoroastrian doctrine of, 398.

Gambling, condemned, 322–324.
Gandharvas, 281.
Ganesa, 224.
Ganga, 282.
Ganges, 33, 367; bathing in, 366; saving efficacy of the waters, 368: worshiped, 362.
Garô-nmâna, 401, 402.
Garuda, 363, 364.
Garutmat, 257, 315.
Gathas, dialect, 381; fire, 381; revelations of Zoroaster, 381, 382.
Gatha Ushtavaiti, 399.
Gauri, 349.
Gautama, 302, 318; longs for peace, 48; persecuted, 34.
Gayomard, 405.
General judgment, 460.
Geomancy, 88, 90.
Ghassan, 421.
Ghosts, worship of, 368.
Gibbon, 445.
"Girly-Face," story of, 36–39.
Gitagovinda, 359.
God, his law, 487; his word, 487; his truth, 488.
God, Indian, alone gives rest, 267; character, 263–265; described, 316, 317; known by the wise, 266; nothing else in the universe, 263.
God, Mohammedan, 446; Sivaite, 351; in China, 168, 169.
Golden Age, 335, 336, 392.
Golden Rule, approximated, 157–159.
Good and evil, importance of, 67.
Good conduct, rules for, 62, 63.
Good qualities, the eight, 318.
Gods, common origin of many, 256; dual deities, 257; existence denied, 259; formed from epithets, 257, 258; identified, 257; satisfied with heart service, 294, 295.
Gonds, 353.
Government, object of, 161.
Grace and faith, doctrines of, 359.
Grave, choice of place for, 91, 92.
"Great Learning," 158, 163.
Great man, the, 111–113.
"Great Renunciation," the, 21.
Guests, should be entertained, 321, 322,
Gujarat, 409.
Guru, 359.

'Hadijah, 428, 435.
Hadokht Nask, 400.
Hadramaut, 416.
Haechadaspana Spitami, 385.
Hagar, 425, 427.
Hajj rites, 425.
'Halimah, 428.
Han dynasty, 138.
Hanbalites, 475.
Hanifites, 474.
Hanuman, 364.
Happiness of the blessed dead, 399–402.
Hara-Berezaiti, 401.
Haram, 416.
Hari, 242.
Harmony of the universe, 167.
Harut, 425.
Hasa, 472.
Hasimi, 435.
Haug, 390, 377, 378, 380, 381.
Hauvaritâd, 390.
Hazavarmeth, 416.
Hazar, battle of, 421.
Heaven, 105, 106; 144–147, 172–174; becomes sensual, 465, 466; happiness of, 461, 462; the Zoroastrian, 402, 403.
Heaven and earth, hymns to, 209, 210.
Heavens and hells, the seven, 447.
Heber, Bishop, 479.

Hechadaspa, 385.
Hell, its horrors, 460, 461; the Hindoo, 327, 328, 333, 334; the Zoroastrian to be purified, 403, 404, 406.
Hejaz, 415, 421.
Henotheism, 256.
Henry, 192, 313.
"Heroes and Hero Worship," 441, 445.
Hermippos, 375.
Herodotus, 374.
"Hibbert Lectures," 49, 59, 78.
Himavat, 282, 349.
Himyar, 418.
Himyaritic language, 418.
Hierarchy, in Buddhism, 71.
Hijrah, 436.
Hindoo, belief in moral retributions, 325; questions, 266; religious instinct, 314; sought not annihilation but life, 269.
Hindoo gods, number, 208; origin, 208, 209.
Hindoo-Koosh, 197.
Hindoo heavens, 368.
Hindoo objects of worship, 367.
"Hindoo Philosophy," 345.
Hindoo rites and ceremonies, 364, 365.
"Hinduism," 350, 352, 361.
Hindoo mythology, 78.
Hira, 421.
Hiranyagarbha, 243.
Hiranyavati, 42.
"Historia Religionis Veterum Persarum," 376.
Hitopadesa, 306.
Holy War, 436, 437.
Honesty with self, 152.
Hosein, 473.
Hotar priest, 312.
House, protection of, 92.
Hubal, 424.
Huc, 75, 76.
Human sacrifices, 352, 353.
Hunter, 280.
Huzvârish, 378.
'Huzza, 434.
Hyde, 375.
Hymns, in praise of liberality, 320, 321; theology and worship of the hymns, 316–318; to Aranyani, 250, 251; to heaven and earth, 209, 210; to Indra, 217, 218; to Parjanya, 225; to Pushan, 231; to Sindhu, 250; to Surya, 229, 230; to Uchhishta, 249; to Ushas, 234–236; to Varuna, 317, 318; to Vata, 219.

Ibn Hanbal, 475.
Ideas, the, of Plato, 391.
Idolatry, Hindoo, 363.
Idols, Hindoo 363; in Arabia, 424, 425; in China, 100, 101.
Images, 79, 80.
Imams, 473.
Immortality, 342, 328; believed by Vedantists, 266; inheres in life, 324, 325; taught, 255, 256; taught by Zoroaster, 399.
Imperial worship, 181–185.
Incarnations, in Hindoo religion, 240; of Vishnu, 238; philosophy of, 239, 240.
India, 202, 281, 383.
"Indian Literature," 206.
Indian literature, most ancient, 203, 204; number of works, 207; second period, 207; various works, 206, 207; the Vedic period, 204,
"India Past and Present," 367.
Indic branch, the, 202.
Indra, 211, 328; accounts of birth, 212, 213; character, 211, 212; drinks soma, 216; existence doubted, 259; fights the air demons, 213; slays other demons, 214; supersedes Dyaus, 258, 259; the mightiest of the gods, 215, 216.
Infinite, the, 272.
Influence, power of, 161–63; immortal, 164.
Injury, recompensed with justice, 159.
"Institutes of the Sacred Law," 318.
"Institutes of Vishnu," 335, 359, 367.
Iranians, become agricultural, 384.
Irrawaddy, 80.
Isaiah, 374.
Islam, dvelopment of doctrines, 467.
Islamism, sensual, 442.
Ismaïlia, 472.
Isana, 348.
Ishmael, 418, 425, 427.
Isvara, 348.
Itahasas, 240, 279.

Jacob, 340.
Jagannatha, 364.

Janaloka, 335.
Jangamas, 355.
Japan, 72.
"Jataka Tales," 34.
Jebel Kora, 416.
Jeremiah, 373.
"Jewels of the Law," 40, 41.
Jinn, 424, 425.
Johnson, 115, 133, 137, 160, 178-180, 253, 270, 295, 316, 340, 341, 346, 372.
Joktan, 418.
Jones, Sir William, 376.
Jorhamites, 427.
"Journal of the American Oriental Society," 218.
"Journal of the Royal Asiatic Society," 96.
Jubbulpore, 354.
Judaism, influence in Arabia, 426
Jumna, 367.
Jupiter, 258.
Justi, 377.

KAABAH, 422, 425; built, 427; worship, 424.
Kabir, 369.
Kadru, 364.
Kahton, 420.
Kailasa, 349, 361.
Kala Udayin converted, 29.
Kalki, future name of Vishnu, 239.
Kali, 224, 350, 354.
Kali-yuga, 239, 334.
Kalpa, 334; the present, 336.
Kama, 249.
Kandjur, 74.
Kang-he, inventor of the cycle, 134.
Kan-ing-pien, 122; fundamental religious truths taught, 126; precepts, 123; selections, 124-126.
Kanthaka, the horse of Buddha, 21; dies of grief, 23.
Kanthathon, 80.
Kapilavastu, 18.
Karakorum, 197.
Karala, 350.
Karma, 55.
Karmathians, 472.
Kartabhajs, 360.
Kashmir, 199.
Kassapa, 48.
Kathaba, 98.
Kathapa, 80.
Kâu, 177.
Kaushataki-Upanishad, 273.
Keang-se, 122.
Ke-K'ang, 162.
Ke Loo, 169.
Kerbela, 473.
Kerman, 409.
Kesava, 241.
Keshub Chunder Sen, 369.
Khalid, 476.
Khandogya-Upanishad, 272, 273.
Khang-hsi editors, 153.
Khî plant, 176; divination by, 176, 177.
Khrafsthraghna, 397.
Khshathra-vairya, 390.
Kiang Yüan, 177.
Kindness to animals, 103.
Kisagotami, 31.
Kisa Gotami, 21; arrests Gotami with a song, 48.
Kneeling at the tomb of Confucius, 138.
Knowledge, importance of, 266; of God, 268; of God is eternal life, 271; real, 152; self-knowledge, 152; six-fold means of, 339.
Kois, 353.
Kols, 353.
Konkanar, 356.
Koran, 165, 444; authorized version, 445; chapter on light, 463, 464; chapters collected, 445; division, 447, 448; its burden, 448; Medina chapters, 451; moral precepts, 451, 452; reverence for, 444, 445; selection of passages, 452-456; traditions of the Bible and the Talmud, 448; verse of the throne, 457.
Koreysh, clan of, 422, 423; commercial influence, 428; masters of the Kaabah, 422; plan to assassinate Mohammed, 436; possess the Kaabah, 427.
Koti, length of, 11.
Krishna, 239, 367; character, 240, 241; incarnation of Vishnu, 240; licentious amours, 359, 360; says of himself, 252, 253; works, 254; worshiped by Brahma, 241.
Krishikesa, 241, 242.
Krita-yuga, 239, 334.
Kshattriya caste, 18, 281; rise of, 278.

Kublai Khan, 74.
Kuenlun, 197.
Kunda, 42.
K'ung family, 139.
K'ung Foo-tsze, 134.
Kunti, 252.
Kusinara, 42.
K'wang, 145.
Kwan-ti, 92.

Labor, 148.
Lakshmi, 239, 350, 361.
Lamaism, 72.
Lamas, temporary sovereignty of, 74.
Land of the Veda, 486.
Language, revelations of, 199, 200.
Lao-tse, attempts an impossible reformation, 116; breaks away from old moorings, 123; creed, 114, 115; deified, 130; interview with Confucius, 113; life, 133; misunderstood, 113; quietist tendencies, 121; quotes the fathers, 114; religion of degenerated, 114; teachings compared with those of Zeno, 127; thought the people overgoverned, 115, 116; traditions concerning, 113; works ascribed to his authorship, 127.
Legge, Dr., 176, 177.
Le Ke, 136.
Leonowens, Mrs., 82.
Lhasa, 75.
Liberality, prayer for to Pushan, 232; hymn in praise of, 320, 321.
Lekkhavis, 32, 33.
Life, defined, 340; essentially eternal, 267, 324, 325.
Linga, 363, 364.
Linguists, 224.
Literature in China, influence, 179; unity, 178; voluminous, 179.
Loo, 136, 137.
Lung-hû Mountains, 122.
"Luther of Thibet," 75.

Madras, 409.
Magi, 276, 373, 374, 375, 397.
Mahabharata, 199, 222, 229, 240, 241, 265, 331, 332, 347.
Maha Maya, 18.
Mahadeva, 222, 348.
Mahamaya, 352.
Maharshis, 360.
Mahinda, 93.
Mahrah, 416.
Malabar, 291.
Mallas, the, 42, 43; pay respects to Buddha, 43.
Malik, 474.
Malikites, 474.
Man, by nature good, 168, 170; freely chooses good or evil, 171.
Manat, 434.
Manavas, law code of, 291; of Burmese Empire, 292, 293.
Manes, 391.
Mantra, 318.
Manu, 281, 285, 305; code of, 291, 292; discipline a despotism, 292, 293, 308.
Manual of Hindoo Pantheism, 340.
Manyusei, 74.
Mareb, 420.
Maruts, 219; hymns to, 220; led by Indra, 220, 281, 329.
Marwa Mount, 425.
Mara, tempts Buddha, 22, 25; his army, 25; power, 26.
Master Kung, the, 134.
Mashya, 405.
Mashyoi, 405.
Matarisvan, 257.
Matter, 345, 346, 351.
Maya, 263, 271, 339; does not belong to original Vedanta Sutras, 267, 268; truth of, 342, 343.
Mazda, 392.
Mazdaonho, 388.
Mean path, the, 167.
Mecca, 416; great fair near, 422, 423; its territory sacred, 427, 428; pilgrimages to, 419; shrine of, 424.
Medina, 428, 436.
Meditations, 103; the four, 40.
Megasthenes, 203.
Memory, inherited, 327.
Mencius, 143, 144, 157, 158, 165.
Mendicants, their preaching, 53.
Merit of killing noxious creatures, 397, 398.
Meru, 17, 198, 332.
Metempyschosis, 71, 327.
Methra, 409.
Metre, 312.
"Middle Kingdom," 104, 180, 188.
Middle path, the, 60, 61.

Mihr-Yasht, 395.
Millennium, the Zoroastrian, 405.
Mîmânsâ, system of philosophy, 347.
Mithra, invoked by Parsis, 394, 395.
Mitra, 210, 211, 236, 261.
Mitravaruna, 257.
Modern Buddhism, 71.
Moggallana converted, 29.
Mohammed, 304; an angel appears to him, 430; a patriot, 441; apotheosis of, 472; as legislator and king, 451; a true man, 437–439; becomes an impostor, 441; birth, 428; breaks a truce with the Meccans, 437; builds a mosque, 436; character, 428, 429, 479–439; discouraged, 434; early life, 428; earnestness, 439–441; eloquence, 440, 441; first convert, 432; goes to Ta'if, 435; his assassination planned, 436; his family flee, 434; his followers flee to Abyssinia, 433; his solitude and meditations, 430; his wife dies, 435; hysterical attacks, 431, 432; marries Sanda, 435; meditates suicide, 431; mentions Bible characters, 464, 465; no direct knowledge of Scriptures, 464; opposition at Mecca, 432; persecuted, 433, 434; personal appearance, 429; points to nature and Providence, 448–450; proclaims the Holy War, 436; reply to Mosaylima, 475; returns to Mecca, 435; revelations to, 431; sagacity of, 443; saved by a spider, 436; sensual, 442; subject to hysterics, 429; thought to be possessed by a jinnee, 431; voluntary self-deception, 429.
Mohammed Ali, 476.
Mohammedan era, 436; Friday, 477; impostors, 475, 476.
Mohammedans, 98; worship among, 477, 478.
Mohammedanism, 391, 392; sects of, 466, 467.
Mooltanes, 354.
Mongolia, 72, 197.
Mongol empire, 74.
Monotheism not reached by Hindoos, 259; the foundation of Mohammedanism, 446; primitive Parsi, 391, 392.
Monkeys, sacred, 364.
Moral powers, the five, 41.
Moses, 165, 430.
Mosque of St. Sophia, 479.
Mosques, architecture of, 478.
Mother, a, with a dead child, story of, 31, 32; of cities, 199.
Motazilites, 469; beliefs of, 469, 470.
Mosaylima, 475; slain, 476.
Mount Hira, 430.
"Mountain of Villages," 416.
Mount Thabir, 431.
Muir, 232, 236, 238, 241, 242, 250, 281, 285, 324, 332, 333, 335, 336, 210, 218, 223, 228, 231, 232.
Mujavat, 322.
Müller, 259, 260, 262.
Music, 175; at worship, 183, 184.
Mustard, 30, 31.
Myzore, 355.

NAGAS, 22, 364.
Nagasena founds a new Buddhist school, 73.
Nanak, 369.
Nandana, 332.
Naraka, 333.
Nasks, contents of, 379, 380.
Natolia, 476.
Nebuchadnezzar, 373.
Nejd, 421, 420, 417.
New Dispensation, Church of the, 369.
New Testament, 76.
Night, a goddess, 232, 234.
Nigrodha-tree, 25.
Nirvana, 27, 28, 31, 49, 55; described, 58; meaning of, 57-60; not absolute annihilation, 58; two possible meanings, 59, 60.
Nizam, 355.
Norse Viking, 304.
Not being, 261.
Nyâyâ, 347.

OBJECTS OF NATURE DEIFIED, 209.
Offerings to the gods, 308.
Okad, 423.
Om, 315.
Oman, 416, 421.
Omar Ibn el 'Hatab, 432.
Omens, the thirty-two good, 18, 19; when Dipankara prophesied concerning Buddha, 14.
Omeyyad caliphs, 473.

Order, discipline relaxed, 53; duties, 54; hierarchy, 71; rules of, 52; to be read, 53.
"Oriental Religions," India, 472, 178–180, 133, 137, 160, 253, 255, 270, 295, 316, 115, 340, 341.
"Origin and Growth of Religions," 259
Ormazd, 398, 374.

Paduma Hell, 65.
Pagoda, 79, 80.
Pali Pitakas, 76.
Palmistry, 325, 326.
Panchatantra, 326.
Pandu, 362.
Panini, 203.
Panis, 214.
Pantheon of saints or angels, 74.
Pantheism, 82; consistent with moral earnestness, 305; destroys moral freedom, 305; Hindoo, 304.
Pardon easily obtained, 103.
Parents, obedience to, 165; reverence after death, 165, 166.
Paricchātaka flowers, 22.
Parjanya 225, 247; hymns to, 224; to other divinities, 314.
Parsis, do not smoke, 410; dualism, 395; modern, 409; number, 409; purification, 397; reverence for a flame, 410; separate from Brahmanism, 384; teachings, 393–395; writings, 383.
Parthians, 398.
Parvati, 349.
Path, the noble eight-fold, 41, 62.
Pava, 42.
Pazand, 378.
Peace of Nirvana, 49, 50.
Pearl Mosque, 479.
Peking, 100.
Poverty, 52, 53.
Prakṛiti, 345; defined, 344.
Practical teaching, 166.
Prajapati, 243, 247, 258, 281, 309; produced from a golden egg, 243.
Pramada Dasa Mittra, 264.
Prayer, for intelligence, 265; might of, 244, 246, 313, 315, 316; no Buddhist, 103; to Agni, 313; to other divinities, 314.
Predestination in the Koran, 447, 467, 469.
Pritas, 362.
Priests, influence of, 276–278.
Prince, character and influence of his example, 160–164.
Prishthas, 312.
Prisni, 219.
Prithivi, 258.
Profession, nothing worth, 62.
Progress of Zoroastrian dead, the righteous, 402–409; the wicked, 400.
Propriety, end of the teaching of Confucius, 141; in speech, 150; mechanical, 149; rules, 148–149.
Pumer plateau, 199.
Punishment, its end, 160; of the wicked, 331, 332.
Punishments, future, 65.
Punjab, 202.
Puranas, 279, 332.
Puri, 364.
Purifications, 397.
Purohitas, 276.
Purusha, 241, 242, 247, 341; defined, 344; the first sacrifice, 308.
Pushan, 222, 229, 231; besought for liberality, 232; character, 231; hymn to, 231, 232.
Penance, no merit in, 51.
Persian desert, 197; Persians not idolaters, 374.
Persecution of Gotami, 34.
Perseverance, 155.
Phallus, 363.
Philip of Macedonia, 375.
Philosophical schools, rise of, 337, 338.
Philosophy, Hindoo systems, 338; Nyâyâ, 347; Mimánsâ, 347; Sânkya, 343, 344; Vaiseshika, 347; Vedânta, 339; Yoga system, 346.
Philosophy of Confucius as developed by his disciples, 166.
Philosopher, the Old, 111.
Phocylides, 165.
Phœnix, 177.
Piçaras, 362.
Pilgrimages to Mecca, 419, 422.
Pilgrims in India, 366.
Pisakas, 349.
Pitamaha, 242.
Pitaras, 391.
Pitris, 329; adored, 331.
Plateau of Iran, 197.

Plato, *ideas* of, 391.
Pliny, 375.
Plutarch, 375.
Poetry, 175; of India, 327; studied by the ancient kings, 176.
Political maxims, 160, 161.
Polytheism, Hindoo, 362, 363.
Pourushaspa, 385.
Putra, meaning of, 290.

QUZAI, 427, 428.

RAB-MAG, 373.
Rabeeah, 421.
Rajagaha, 28.
Rakshasas, 214, 329, 362.
Rama, character, 240; incarnation of Varuna, 240.
Ramma, 12.
Ram Mohun Roy, 369.
Rangoon pagoda, 80, 81.
Ras-el-Hadd, 416.
Rask, Erasmus, 377.
Rathantara hymns, 264.
Rawlinson, Major, 374.
Rayamana, 240, 290.
Reciprocity, the law of, 158.
Reclus, 197.
Records of the past, 374.
Reforms in India, 368, 369.
Relics, 45, 79, 87, 93, in tombs, 45.
Religion, ante-Islam, 423, 424
"Religion in China," 128–130, 187, 191.
Religion, no race without, 400.
"Religion in India," 311, 363.
Religion of Krishna, becomes licentious, 359, 360.
"Religion of the Parsis," 278, 281, 390.
Religions, the three in China compared, 188–191.
Reminiscence, explained by transmigration, 327.
Renovation of all things, 408, 409.
Responsibility destroyed, 271; personal, 174.
Rest, how attained, 153.
Resurrection, 404, 405; the world to become pure, 405.
Reward, certain, 155.
Rewards of the future, 65.
Ribhus, 328.
Rig-Veda, 202–204, 210, 211, 213, 215–220, 225, 232, 236, 238, 243, 250, 251, 262, 314, 315, 317, 318, 321, 328; contents, 204; does not teach caste, 205; explains classical myths, 205; origin of earliest portions, 207.
Rig-Veda-Sanhita, 262.
Rites similar to those of Catholics, 75.
Ritual, 308, 337; power of rites, 309, 310.
Roads to saintship, the four, 40.
Royal Asiatic Society, 211, 237, 248, 263, 264, 318, 321, 328, 332.
Rudra, 242; a malevolent deity, 223; degenerated, 221; description, 220; forms, 222, 223; incensed at the gods, 222; in the epic period, 222.
Rudras, 219.

SABÆANISM, 426.
"Sacred Books," 41, 62, 64, 150, 153, 155, 160, 161, 162, 168, 170–172, 174, 175, 177, 265, 284, 290, 318, 315, 335, 357–367, 429.
Sacred foot-prints, 96–100.
Sacrifice, an incarnation of deity, 240; benefit, 310; explained, 311–313; hidden meaning, 308, 310; kinds, 310; number, 310; power, 311; sacred territory, 416; the first was Purusha, 308; trust, 96; victims, 310.
Saints, pantheon of, 74.
St. Thomas, 98.
Sakka, receives Buddha's hair, 23; the archangel, 21, 44.
Saklubhavas, 360.
Sakti, 224; moral precepts, 353; sensual and obscene rites, 353; worship of, 352, 353.
Sakya monastery, 74; tribes, 18.
Sakyamuni, 79, 283; temple, 79, 80.
Sala Grove, 42.
Sale, George, 445.
Salvation, 55, 59.
Sama-Veda, 204.
Sambhala, village of, 239.
Sanaa, 420, 421.
Sanchi Tope, 87, 96.
Sanda, 435.
Sanhita, 204.
Sânkya Kârika, 345.
Sankhayana, 205.
Sanskrit Texts, 210, 218, 223, 228, 231, 232, 236, 238, 241, 242, 250, 281, 285, 324, 333, 335, 336.

Saoshyant, office in resurrection, 404.
Saoshyanto, 338, 385.
Sarama, 214.
Saranyu, 237.
Sarasvati, 367; character, 238; river goddess, 237.
Sariputta, 29.
Sarva, 348.
"Satan's War-cry," 25.
Satapatha Brahmana, 243, 247, 331.
Sati, 349.
Savitri, 230, 234, 314, 323, 324; character, 230, 231.
Science of Soul, 253.
Sects, battles of, 477.
Sefations, 470.
Seleucus, 203.
Self, 269–273, 338, 339; conquest, 52, 67, 68; consciousness, 266; culture the first duty, 152; defined, 271, 272, 273; only real, 271; Supreme One, 271.
Senani, 23.
Sensualism of Islamism, 442.
Separatists, 469.
Sesha, 335, 363.
Seth, 427.
Shafii, 474.
Shafiites, 474.
Shah Jehan, 479.
Shamans, 69.
Shayast La-Shayast, 394.
Shih King, 150, 154, 155, 168, 170, 172, 174, 175, 177.
Shin-nung, 149, 154, 160, 161, 168, 170, 171, 187
Shera, mountain range, 415.
Shomer, 417.
Shu King, 160, preface said to have been written by Confucius, 137.
Shiites, 472.
Siberia, 197.
Siddhattha, name of Buddha, 20.
Sikhs, 369.
Sin, destroyed, 271; dooms to transmigration, 254; its fruit, 295; not in Buddhism, 102, 103.
Sinaitic Peninsula, 415.
Sindhu, hymn to, 250.
Sittars, 355.
Siva, 98, 220; absorbs Rudra, 348; character, 348, 349; god of the Dravidians, 224; his Sakti, 351; wives of, 349, 350; unclean worship, 224.
Sivaism, Benares, the holy city, 357; sects, 357; temples and chapels, 357.
Sivaites, 98, 224.
Sivavakyar, 356.
Siva, speaks of Vishnu, 242.
Skambha, character, 243, 244; identified with Indra and Purusha, 243; the Supreme, 243.
Small things, 153, 154.
Smartas, 355.
Snataka, 301; rules concerning, 301–303.
Socratic method of Buddha, 34, 47.
Solomon, 36.
Soma, 246–248, 258, 331; became the moon, 248; character, 247, 248; drunk by Indra, 247; effect, 216, 217, from heaven, 247; juice, 246, 247; loved by the gods, 247; origin, 247; sacrifice, 313; the Hindoo Bacchus, 246.
Soothsaying, 325, 326.
Soul, 338; individual, 341; relation to matter, 345, 346; the Supreme, 340, 341.
Souls, pre-existence of, 325, 326.
Speculation, 71.
Spento-armaiti, 390.
Spentô-mainyush, 389, 390.
Spiegel, 377.
Spinoza, 304.
Spirits, danger in use of, 150, 153, 155, 160, 170, 171, 174, 175.
Spirits of the departed, go to the sun and to Ushas, 233.
Spiritual teachers, 359.
Spitama family, 285.
"Spring and Autumn," quoted, 161.
Sraddha, goddess of faith, 249.
Sraosha, 390, 391.
Sri, 350.
Srong Tsan Gampo, 74.
Stanislas, Julien, 114.
Studentship, duties, 297, 298; garments, 296, 297; interruptions to study, 299, 301; precepts, 296–301; respect to teachers, 297, 298; studies, 299, 301.
Struggle, the fourfold, 40.
Struggling toward the light, 252.
Subhadda, 43, 44.
Sudassana, 12.
Suddhodana, father of Buddha, 29, 30.

Sudras, could read certain Scriptures, 279; despised, 279; only duty, 279; right to own property, 279.
Suffering, 61, 62.
Sufism, 476.
Sujata, a virgin, 23.
Sumedha, 11; fulfills all perfection, 14, 15; makes a bridge for Dipankara Buddha, 12, 13.
Sun, temple of, at Benares, 82; worship of in India, 363.
Sunaparanta, 30.
Svarga, 309, 333.
Svivatsa, 242.

Tablets, 183.
T'ae mountain, 136.
Ta'if, 435.
Taittireya Brahmana, 249.
Taj Mahal, 479; description of, 479–486.
Tamil, 355.
Tantra literature, 74.
Tao, defined, 119; freedom of leads to corruptions, 119; meaning, 115–117; precepts, 117, 118.
Tao-sse, 69, 114; arithmetical rewards and punishments, 126, 127; confines the view to this life, 126, 127; modern degradation, 128, 130; rival of Buddhism and Confucianism, 119.
Taoism, 189; a star becomes incarnate in man, 130; degenerated, 128, 130; doctrine of essences, 128, 130; doctrine of immortality, 130; gods, 128; kinds of matter, 128; low and vile, 130; modern borrows from Buddhism, 122; mythologies, 130; philosophy, 128–130; polytheism, 122; stellar worship, 128; temples, 128; works, 127.
Taoists, god of literature, 119; introduce corruptions, 119; moral authority of Tao saints, 121; occult speculations, 121; study plants, 119.
Tao-te-King, 114; attention attracted to, 119; diseases upon its system, 121; precepts, 117, 118.
Tartary, 197.
Tathagata, 41, 69.
Tavatingsa heaven, 23.
Teachers of early schools in the Ganges valley, 47.
Teheran, 409.
Telugu, 353.
Temples, the first Indian, 363.
Tevigga Sutta, 64.
Teweyk, 417.
Texts from the Dhammapada, 70.
Thais, 379.
Thang, 171.
"The Book of the Way and of Virtue," 114.
Theopompos, 375.
Thibet, 72, 74.
Third Council of Buddhism, 54.
Thian-Shan, 197.
Thought of the Hindoos, 265, 266.
Thugs, 354.
Tishya, 239.
Tissa, 93.
Tiu, 258.
Tobba, 420.
Topes, 86, 87.
Tortoise, divination by the, 176.
"Tower of Silence," 395.
Tvashtri, 228; the Hindoo Vulcan, 229.
Transmigration, based on instinct for immortality, 324; explains inequalities in the world, 325; explains reminiscence, 327; in later Hindooism, 324.
Triad, the Hindoo, 242.
Tridandins, 354, 355.
Trimurti, story of, 360, 361.
Tritayuga, 334.
Tripura, 348.
Triumph, hymn of, 26.
Truth, 342.
Ts'e, 136; Duke of, 137; King, 158.
Tsing-tu school, 105.
Tsongkapa, 75.
Tsow, 133.
Tusita heaven, 18.

Uchhishta, 249; hymn to, 249.
Ugrasandhani, 333.
Uma, 349.
Unity, 338; of the universe, 166, 167.
Upanishhads, 337.
Upavattana, 42.
Uraons, 353.
Uruvala jungle, 23.
Ushas, character, 233; hymn to, 234–236; relations, 232, 233.

VACH, 363; the goddess of speech, 238–247.
Vaikuntha, 361.
Vaiseshika system of philosophy, 347.
Vaisyas, 281; rise of, 278.
Vajasaneyi Sanhita, 221.
Vajasaneyi-Sanhita-Brahmana, 274.
Vallabhacarya, 360.
Vamaçarin, 354.
Varuna, 210, 211, 232, 236, 238, 309; hymn to, 317, 318.
Vata, 328; hymn to, 219.
Vayu, 218, 219.
Vayu Purana, 281, 285.
Vebhidaka-tree, 322.
Vedântasâra, 340.
Vedantist believes in immortality, 266.
Vendidad, 380, 382, 383, 385, 387, 394, 396, 397, 400, 402.
Vehicle, the Great, 72, 73; the Little, 72.
Vermilion plain, 13.
Vesali, 32.
Vessantara existence, 18.
Vidyadharas, 362.
Vindhya mountains, 357,
Virtue, disinterested, 160; follows in death, 285; Hindoo, 331; its perfume, 66; necessary to acceptable worship, 318; price, 152; standard, 159; the scepter of authority, 164.
Vishnu, ancient position, 238; as a human hero, 242; character, 241, 242; future appearance, 239; highest form of Brahma, 241, 242; incarnations, 238; in later Scriptures, 238, 239; prayers to, 238; representation, 238, 239; wife of, 239.
Vishnuites, 224.
Vishnuyasa, 239.
Visparad, 380, 382, 395.
Visvakarman, 241, 244, 258.
Vivasvat, 237.
Visve Devas, 257.
Vizaresha, the fiend, 401.
Vohu-manô, 390, 401.
Vritra, character, 213; defeated by Indra, 214.

WADD, 424.
Wady Feyran, 415.
Wasil Ibn Ata, 469.
Weber, 260, 263, 332.
Wei, 137.
Wen-chang, god of literature, 130; a star incarnate, 130.
West, 377.
Westergaard, 377.
"Wheel of the Law," 17.
Wicked to be purified according to latter Zoroastrianism, 406.
Widow, meaning of the word, 287; the, remembered, 175.
Williams, 104, 127, 180, 188, 350, 361.
Wind, the, 88.
Windischmann, 377.
Wisdom, the seven kinds of, 41.
Witches, in Arabia, 425.
Women, in early Vedic times, 287; in Manu, 288, 289; checks upon her bondage, 289, 290; honored, 290, 291; four sages of Malabar, 291; treatment in Buddhism, 106, 107.
Words, immortality of, 150.
Worship, 181, 266, 307; ancestral, 187; 188; diversities of in India, 362; domestic, 187, 188; connected with virtue, 318; imperial, 181–185; music at, 183, 184; of the Mohammedans, 477; 478; prayers, oblations, hymns, 307; various objects of, 308, 309; unity of idea in, 315.
Worshipers, true, 488.

YAJNAVALKYA, 294.
Yajur-Veda, 204.
Yakshas, 349, 362.
Yakshini, 34.
Yama, 328, 329, 257, 330, 333.
Yamadata, 333.
Yami, 328.
Yasa, 28.
Yashts, 400, 380, 382, 383.
Yaska, 208, 257.
Yasna, 377, 380, 381, 383, 385, 389, 391, 392, 395, 399, 405.
Yasodhara, wife of Buddha, 29.
Yathrib, 436.
Yazd, 409.
Yemen, 416, 418; old monarchy, 420, 421; kings of, 420.
Yi King, commentaries, 179.
Yima, golden age of, 392.
Yoga, system of philosophy, 347.

Yogi, 292, 293.
Yogins, 357; habits, 357.
Yoni, 364.

Zafa, Mount, 425.
Zaid, 432.
Zamyad Yasht, 387, 405.
Zarathushtra, 385.
Zarathushtrotema, 386.
Zaremaya oil, 400.
Zemzem, 427.
Zend, 387.
Zend-Avesta, comprises what, 380: first complete edition, 377.
Zend language, 377.
Zeno, compared with Lao-tse, 127.
Zeus-pater, 258.
Zio, 258.
Zohair, 467.
Zohak, 386.
Zoroaster, author of the Gathas, 382; character, 386, 387; date, 386; gave to God two spirits, 389; historic in the Yasna, 385; home, 386; life, 385, 386; teaches immortality and everlasting retributions, 399; temptation, 386, 387; work, 385.
Zoroastrianism, 390; antiquity, 373; archangels, 390; a religion of work, 395; becomes corrupt, 398; later literature, 383; most sacred formula, 379; not originated by Zoroaster, 384; original doctrines, 392, 393; originally monotheistic, 388; persecutions, 375; protest against Brahmanism, 383; rise of dualism, 390; sacred books, 375, 378; writings destroyed, 378, 379.

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